

THE

MISSIONARY HERALD.

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REV. AUGUSTUS WALKER.

THE December number of the Missionary Herald carried to its readers the very sad announcement, that this beloved and most useful missionary had been suddenly called from his labors for the Master upon earth, to the presence of that Master, and the rewards and joys of his kingdom above. The following notice of his life is compiled from a brief obituary furnished by his brother, Rev. H. D. Walker, of East Abington, Massachusetts, and from facts on record at the Missionary House, and letters received from his associates in the mission fields.

Mr. Walker was born October 30th, 1822, in Medway, Massachusetts. "Always a thoughtful youth, deep and lasting impression was made upon him when, on his mother's uniting with the church, he, at the age of twelve, was baptized with the household. The thought, it might be said the purpose, of becoming a missionary of Christ dates from that early period. But his life seemed destined to mercantile pursuits,—first in Charleston, South Carolina, and for some years afterward in Baltimore, Maryland, where he became endeared to a wide and influential circle. As he entered upon manhood, however, he had such views as led him to give up the most flattering prospects of success in business," and seek a liberal education. After his preparatory course of study, he entered Yale College in 1845, and near the close of his first year there, he made a public profession of his faith in Christ. He graduated at New Haven in 1849, then spent one year in the Theological Seminary at Bangor and two years at Andover, where he graduated in 1852. Having now fully given himself to the missionary work, in connection with the American Board, he was married, on the 13th of October, 1852, to Miss Eliza M. Harding, daughter of Rev. Sewell Harding, of Auburndale, Massachusetts, and on the same day was ordained as a missionary at East Medway.

Designated to what was then called the Assyrian mission, they sailed for Smyrna January 7th, 1853; and Diarbekir, on the Tigris, became the field of his labors, his success, and his death. "The friends of missions who have watched his course there, and his fellow-missionaries who have known him more intimately, know what he was, and what, by the blessing of God, such labors, 'above measure,' such devotion as his, accomplished. He was indeed willing 'to spend and be spent' for the work of Christ among that people."

Space cannot be taken here to follow, with any minuteness, the course of his labors, and point out the results. He reached Diarbekir on the 27th of April, 1853, having left Mrs. Walker behind for a time, at Aintab, for prudential reasons. Soon after, he wrote as follows respecting his feelings as he approached the city, and the condition of things there: "As, with the city in view, during a ride of several hours, I thought of the scenes through which I might here be called to pass,—scenes of joy and of sorrow, those bright with hope, and those dark with doubt and fear,—of the souls whom I might win to Christ or might fail to win, with much of prayer, and much of hope, and much of trust, I endeavored to commit myself and my work, and these multitudes of souls, to God. Mr. Dunmore, in the midst of many and diverse trials, has done a noble work here; and the promise of good is great. A congregation of from one hundred and fifty to two hundred listen attentively and eagerly to the truth.... Yet are there many strong and bitter enemies, and scarcely ever can we walk the streets but the cry of 'Prote,' 'Prote,' is raised, and the words are accompanied with stones. But these things show that the truth has taken effect."

Mr. Dunmore had been at Diarbekir since November, 1851, and the reformation seemed to be taking strong hold, in the midst of much and often violent opposition. The number of "houses" in the city, as reported by him in 1852, was about 6,370, of which about 4,000 were of Mohammedan families, the others being divided among various Christian sects. The Protestant community, at the close of 1852, numbered thirty-eight tax-payers, but "the original church of three members, formed by Dr. Smith two or three years before, had not yet been enlarged." One of these "three" members was ere long suspended; another gave no evidence of a change of heart; and it was thought best, in April, 1854, to reorganize the church. Eleven persons were received on examination, eight men and three women. Mr. Dunmore had already been called, by the state of his wife's health, to leave Diarbekir for Arabkir, and as it was deemed improper, for want of adequate protection, for Mr. and Mrs. Walker to remain alone at Diarbekir, they had spent some time, in the summer of 1853, at Aintab. In regard to the state of things at the station thus left for a time, the missionaries wrote: "We can assure you that this being stoned daily wears upon the susceptibilities. It may seem very commendable and martyr-like to our friends at home; but it is, we find, a poor way to cultivate a missionary spirit."

Such, in brief, was the field to which Mr. Walker went in 1853, and in which he was joined by Dr. and Mrs. Nutting in the autumn of 1854. He has now left, in that field, at Diarbekir, two good Protestant congregations; a church which, when last reported, numbered 101 members, and in which there is much of Christian zeal, activity, and self-denial; another church, of 19 members, at Cutterbul, on the other side of the Tigris; seven other out-stations; one native pastor; three licensed preachers (at station and out-stations); two teachers, and seven other native "helpers" in the mission work; with Protestant communities, numbering in all, more than six hundred.

In 1863, Mrs. Walker came on a visit to the United States, for the recovery of health, and in 1864 Mr. Walker came also, arriving in New York June 6th. On the 19th of August, 1865, the family sailed again for their field in Turkey, reached Diarbekir November 21st, and received a most "loving welcome" from their "dear people." His brother says, very truly, of this visit:

"While here he took no respite. Churches all over this land will remember how, with a fire that, alas! was self-consuming, he sought to kindle everywhere an interest in missions, and enlist those who would go with him to the work. He seemed to have a presentiment that his own work was soon to be ended.

"What a welcome was that which he and his beloved companion received as they entered Diarbekir again! In what contrast that crowd, meeting them miles from the gates, weeping with joy,—and those thronging children and their sweet songs,—to the scene of their first advent there, so unattended, so fearing, when there was only God to whom to look."

It was soon perceived by his associates, after his return, that Mr. Walker had not the physical strength and endurance that he formerly exhibited. "But," Mr. Williams writes, "he never complained, and I think was not conscious himself how much less competent he was to bear a long strain;" and with his usual self-sacrificing earnestness he toiled on, up to the 10th of September. Of events connected with his death his brother's narrative states:—

"The unusual heat of the summer, and the dreaded advent of the cholera, had compelled Mr. and Mrs. Walker to give up their purpose of remaining in the city, and they had for two months taken a khan outside the walls. His last sermons, as he went in to meet his people, were from the texts, 'The Master has come and calleth for thee,' and 'Except ye repent, ye shall all likewise perish.' How fitting to be his last! On Monday (September 10th) he went into the city, spending some time over one stricken with cholera, besides customary duties. Tuesday morning, after a somewhat restless night, he rose as usual and proposed a mission excursion to Cutterbul, but was persuaded to remain at home and rest. Anxious affection had not been too watchful. Soon the premonitory symptoms of cholera appeared; but there was nothing peculiarly alarming, and as he had been held back from over-exertion, and had been very careful in diet, all were full of hope. At the first whisper of illness the Christians gathered to aid, and the faithful Shemmas, without Mrs. Walker's knowledge, telegraphed to Mr. Williams, who, starting from Mardin at one o'clock p. m. on Wednesday, and riding all night, reached Diarbekir after sunrise, to find that six hours before, at half-past one, Thursday, September 13th, his brother had gone 'to be with Christ.'

"Every remedy was most assiduously employed; the native Christians, in the words of Mr. Williams, 'struggling with death to the very jaws of the grave to save their beloved Bodvilli. And for an hour, from ten to eleven Wednesday night, they thought they had succeeded; and one glad cry of triumph went out. It was then that he opened his eyes, smiled as he saw his devoted, beloved wife, whispered 'darling,' and, as she leaned over him, gave her the last kiss, and then sank gradually to the grave.'

"Diarbekir was filled with mourning. Not Protestants alone, but Moslems and Armenians, all were stricken. Such a funeral, as of one who was a father to all, was never witnessed there before. The native preacher, Toma, conducted it most appropriately and tenderly, praying not only for the stricken there, but for those in this land who would so feel the loss. How true the words of Mr. Williams: 'He fell where the standard-bearer wishes to fall,—at his post, doing manfully, earnestly, even beyond his strength, the work given him to do.'"

Mr. Barnum wrote from Kharpoot, September 21st: "We are almost overwhelmed by this sudden providence. Mr. Walker seemed so indispensable to us and to the work, that we had no thought that he might be removed. He was one of the last persons in the land who, we should have thought, could be spared. But God sees not as we see. He has done it, and he doeth all things well

"I do not need to tell you that Mr. Walker was one of the best of missionaries. He had a very warm and affectionate nature, and quickly gained the hearts of the people wherever he went. They at once saw that he was a sympathizing friend. There was no stiffness of manner, no reserve. Hence he was always accessible, and even strangers had no dread of approaching him. Joined with this was great earnestness of manner. I have often noticed, that on meeting a stranger even, he would almost immediately direct the conversation into a spiritual channel. This is, I hope, not a rare peculiarity in missionaries, but it was especially marked in him. His great desire was to see men coming to Jesus; and this he never forgot, whether at home or abroad. I have been with him not a little, and seldom have I seen an opportunity for a personal appeal, though only for a moment, pass unimproved.

"But the missionary is not merely a laborer for individual conversions. He has to plan for laying the foundations of Christian institutions. The seed is to be sown not only in individual hearts, but the gospel is to be planted in such a way as to perpetuate itself. Our brother had a clear head, a ready understanding, and very safe and correct views of the way in which the work should be prosecuted. He helped to shape the policy of this mission, for planting churches that shall speedily become self-supporting, and that shall have the vitality and energy to enable them to evangelize the benighted multitudes about them. He was a strong pillar in the mission. Judged by our standards, he was a complete missionary. But he has fallen, and we are left to mourn him as a faithful co-laborer, a dearly loved friend and brother. His own kindred will not shed their tears alone over this newly made grave."

A letter from Mr. Williams, written the day after Mr. Walker's death, was published in December. Four days later he wrote again: "It has been touching to witness the deep grief of this orphaned people, and to learn how heartfelt was the tie that bound them to a stranger from the far-off West. I think I am quite as ready as most to detect sham, and have less patience than most with a put-on emotion, but there was no *sham* here. That look of utter, blank agony which clothed so many faces, that solemn stillness, that eager, quiet readiness to assist in any way they could, those silently dropping tears which fell like the first great drops of a shower, that tender, constant regard for Mrs. Walker's comfort in little things and in every thing, are not after the manner in which Orientals would get up a put-on grief. Singing the hymns he had taught them, they carried his bier on their shoulders with cheerful alacrity, the long two and a half miles, to the spot where Mr. Righter and the first-born of Mr. Walker lie, over a rough, stony, broken road, down and up a steep precipice.

"And what had so won the hearts of this people to this stranger, who came unknown among them thirteen years ago? It was his only missionary home. While many missionaries are being continually transplanted, and are allowed nowhere to take root, brother Walker spent his whole missionary career in this

field. Here it began, here it ended; and here, with the exception of his recent visit to the United States, it was continuous. But this alone does not account for the feeling of the people. Brother Walker had in rare measure some gifts which were always in exercise, and which are the secret of his success, and the solution of his hold upon the hearts of the people. As a sermonizer, as a speaker, as a man of varied and general information, he was not lacking, as thousands in the United States, who so recently heard him, can testify. But in those gifts he had many peers — possibly superiors — who attain to but a small part of his success. His peculiar gifts were three: —

"1. He remembered faces and recalled the names which belonged to them. He knew everybody. He ordinarily needed to meet a man but once, ever after to recognize him. And this pleases men; it appeals to their self-appreciation; they feel that they have made a permanent impression. Especially is this a power among a people who look up to the missionary as occupying a higher plane of civilization. It gives him vast influence over them.

"2. Partly as the result of the foregoing, but still distinct and beyond that, he had marvelously the faculty of making every man feel that he was especially near and dear to his heart. Perhaps not that he alone was so near and dear, but that he was one of the favored, taken into the inner sanctum of his affections. Love begets love, and believing that they were so dear to him, he was soon very dear to them. And he was never lacking in the outward expression and utterance of love. He was not afraid they would think he loved them too much.

"3. He always had something to say. I suppose there is some good done by public preaching, but it is certain that it has very little to do with converting men. It is the preacher who is ready in the hand-to-hand encounter, in the face-to-face opportunity, who comes home laden with sheaves. Mr. Walker was here always ready. Meet a man when he might, where he might, just the right word was on his tongue. And that warm grip of his hand, into how many souls has it infused a new and spiritual life. And so he begot his children in the gospel; and by his sermons, which were always thoughtful, he built them up into mature Christian characters, as a workman who needeth not to be ashamed. Our Cutterbul deacon said to me, since his death, 'I *never* saw such a man.' When he left for Constantinople (in 1859) all the community waited upon him out of the city, — perhaps one hundred men, — and he spoke to every one, and repeated nothing, but had a special word for each *exactly adapted to his case*. It was such a word, 'exactly adapted,' with the loving grasp of his hand, which brought back this man to the truth, when he had, for friend's sake, made peace with the old church. Oh, the grief of these orphaned children! If you could have looked upon the faces of two of the deacons to-day, as they stood in Mr. Walker's house, you would have needed no interpreter but your eyes."

A classmate of Mr. Walker, after hearing of his death, wrote to his brother, in most fitting terms: "Your loss is our common loss. You have lost a dear brother; I have lost a noble friend; the church has lost a faithful laborer; he has lost nothing, but gained all, — the face of Christ and his everlasting crown. He has done a great work, and done it well. Life is not measured by years but by deeds. And compared with some of ours, his years have been a hundred."

THE ENGRAVING.

THE following statements, explanatory of the frontispiece in this number of the Herald, were furnished mainly by Dr. Nutting.

The engraving gives a view of Diarbekir, anciently "Amida," as seen from a point more than a mile south of the city, on the road from Mardin.

In the foreground is the river Tigris, with the fine old stone bridge crossing it, said to have been built by the Romans many centuries ago, [but probably repaired since by the Saracens,] and still firm and strong as ever. ["The river is navigable for rafts at some seasons of the year, from Diarbekir to Mosul, about 296 miles. Below the latter place it is more or less so throughout the year."] Beyond the bridge, in the valley through which the river passes, are the extensive, beautiful, and very productive gardens, almost filled with mulberry, pomegranate, fig, almond, peach, plum, English walnut, poplar, and other trees.

On the left, or upper side of the gardens, three *kiosks*, or summer-houses, may be seen, built many years since by the ruling Begs of the place, but now somewhat dilapidated. In the middle one, the mission families residing in Diarbekir spent the summers of 1855, '56, and '57. Mr. Walker also spent one summer in the kiosk nearest the city, usually occupied by the English consul.

In the distance appears the long line of high, solid wall which surrounds the city, with its battlements and massive towers. It is about sixty feet high, fifteen feet thick, and more than three miles in circuit. It is of a dark-colored, very durable stone, hewn, and laid up with a cement which has become almost as hard as the stone itself, and it is supposed to have been built by the Emperor Constantius, about 1,500 years ago, but looks as if it might stand 1,500 years longer. It has resisted several sieges, and was extensively repaired by the Saracens, as numerous cufic inscriptions on the rebuilt towers attest. It has four large iron gates, or doors,—one on the north, one on the south, one on the east, and one on the west,—which are locked at sundown and opened at sunrise.

Several *minarets* appear above the wall. These are connected with mosques, of which there are about thirty in the city, besides scores of smaller "praying-places." There are eight large, nominally Christian churches, one synagogue, and two Protestant chapels. The city has about twenty *khans*, or caravansaries, and contains not far from sixty thousand inhabitants, of whom one third are nominal Christians, of various sects, but mostly Armenians.

The village of *Alipoongar*, in which Mr. Walker died, is about a mile west of the city, or a mile to the left of the left extremity of that part of the wall which is seen in the picture. It contains about one hundred houses, two churches connected with monasteries, the one Armenian, the other Chaldean; and two kiosks, or summer-houses, one built by a Pasha, the other by an Armenian *Seraf*. This *Seraf*, or banker, having died insolvent, his family were glad to rent the kiosk (having only three upper rooms completed) for a small sum, to the missionary, and it was in this house that he ceased from his labors and entered into eternal rest.

The little cemetery (bought and inclosed chiefly at the expense of the Righter family) in which Mr. Walker was buried, is about sixty rods beyond the

third or most prominent kiosk seen in the engraving, and in a direct line between the kiosk and the city. There, under the almond-tree, by the side of Rev. C. N. Righter, his own little Sewall Harding, and little Annie Hale Nutting, will the precious remains safely rest till the morning of the resurrection.

LETTERS FROM THE MISSIONS.

Eastern Turkey Mission.

DIARBEKIR.

LETTER FROM LEADING PROTESTANTS.

THE following translation of a letter from "the leading members of the Diarbekir church and community, who compose the Protestant Council," was transmitted by Mr. Barnum, of Kharpoot, with the statement that "it was written of their own accord, without any suggestion from without, and sent to us [at Kharpoot] with the request that we would forward it to the officers of the Board, with a translation." Mr. Barnum also says: "Few missionaries, I apprehend, ever secured a stronger hold upon the affections of their people than our lamented brother Walker; and I am sure that this letter is a sincere expression of the feelings of the whole Protestant community at Diarbekir. They feel like children bereft of their father." The letter is signed by twelve persons, "the members of the Diarbekir Protestant Council," and will well repay perusal.

"*To the Members of the American Board, who are our brethren in Christ:*

"Sept. 19, 1866. DIARBEKIR.

"BELOVED BRETHREN,—However much we reflect upon the blessings, temporal and spiritual, which we have received from you for the past sixteen years, our minds cannot take them all in, for they are numberless. And especially for the last twelve years, how great a treasure to us have been the labors and self-denial of our beloved shepherd, Mr. Walker, whom you sent to us. God blessed him, and by his providence a church was established in our city. It was small at the outset, but it gradually increased. By his instrumen-

tality we secured a pastor to our church, who is also dear to us. (Unfortunately, it is now seventeen months that our pastor has been absent from us, at Constantinople. We hope for his speedy return, though we are not confident of it.) Aside from our city, all about us there are villages and towns where the work of Christ is beginning to advance. For this Mr. Walker labored night and day, without ceasing, and by all the means within his power. His removal from the earth has, as it appears to us, put a stop to all this work, especially that outside of the city. The Lord care for his holy cause!

"Mr. Walker's removal from us is a very heavy blow from God, because, as a father, he cared for us all, from the least to the greatest. He had a tender heart. He sympathized with us in every thing. Our pen is not able to make known the depth of the anguish of our hearts. Oh, how can we describe his funeral! All the way to the grave,—which it took us an hour to reach,—in that great concourse, not an eye was seen, whether of man, woman, or child, that was not filled with bitter tears, and not one face was seen that did not reveal a great and deep sorrow. Yet it was our blessed Father who did this, in his infinite wisdom, and for some good end. Blessed be his holy will.

"We have no doubt that Mr. Walker was dear to you also. The tidings of his death will fill your hearts, too, with deep grief. But you will find consolation in this, that his removal is according to God's providence, and that his labors here have been very fruitful, because God blessed them. By his means many souls have been turned from death unto life. His works remain among us. We shall not forget, — we *cannot* forget them. 'Blessed are

the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"How can his father and brothers and sisters hear, how can they bear, the news of his death! We pray for them, and shall continue to pray, that the Lord may prepare their hearts to receive from him, their dear Father, this bitter cup, and drink it.

"It is a great consolation to us that his afflicted Mrs. Walker is able to find comfort, and to accept, with love, the will of God; counting that he who has done this is a kind and merciful Father. May the Lord strengthen her; and may he protect her and her three children beneath his almighty arm! Oh, how it pains us to think that possibly Mrs. Walker, too, may be separated from us! She also is very dear to us, and very useful to our women. Though feeble, her labors, too, for our females, have been very great.

"All these things explain to you our condition. Although we are a large community, we are now without a pastor,—we have only a preacher. There is no one at all to care for our women. There is no one to direct and care for the work, both within and without the city. Can you be indifferent to our condition? We cannot entertain such a thought, since, by your beloved and faithful missionaries, your generous contributions, and your earnest prayers, you have labored for this place. By the divine blessing you have carried the work forward thus far,—how can you abandon it? We cannot believe that you will abandon it.

"Looking, then, at all the circumstances, it appears clear to us, that for the present, the residence of a missionary in this city is one of the most necessary means of advancing the kingdom of Christ.

"We now close this letter. We commit these matters, in all their relations, to you; and we pray that the Spirit of all grace may be given abundantly to you, that you may be able to care for those interests of Christ's kingdom which you have undertaken. Forgive our freedom in thus addressing you. The Lord bless, the Lord strengthen, the Lord prosper

the American Board! May you be the means of establishing the kingdom of Christ in all parts of the world."

Central Turkey Mission.

ANTIOCH.

(30 miles south of Scanderoon.)

LETTER FROM MR. POWERS, October 8, 1866.

THE two last numbers of the Herald have contained letters from Mr. Powers, now stationed at Marash, respecting Kessab, an out-station of Antioch, where he spent a little time in earnest effort to improve the condition of a Protestant church and community too long left without the supervision of a resident or near missionary. He now writes from Antioch, which place, vacant since the death of Mr. Morgan, he also visited for like purposes, and where, as in the larger church at Kessab, he seems to have found much to encourage. The letter is cheerful and gratifying in its tone, and is of more interest because of the former letter respecting the same place to which reference is made.

The Church. "I commence this letter with my eye upon that page of the September number of the Missionary Herald [1866] where Dr. Pratt describes a visit of himself and Mr. Montgomery to Antioch, in May last; a visit, he says, 'productive of mingled feelings, the predominant ones being sad.' The state of things here at that time, as described by him, was indeed sad. But it is to be recollected that the visit of those brethren was made at the most unpropitious moment of time, when nearly all the Antioch brethren were away, and the church was reduced to its lowest point of weakness and prostration. And I am sure the readers of the Herald will rejoice to learn that the terms 'scattered, dilapidated, and dust-covered,'—used in describing the condition of the church then,—are not quite so applicable at the present time.

Communion Season.—Additions. "I

preached yesterday to an attentive audience of sixty persons, besides children, some ten or twelve of whom were Greeks, in the commodious and pleasant schoolroom of the Greek school. In the afternoon, after the baptism of three children by pastor Haroutiun, of Bitias, I assisted him in the administration of the Lord's supper. Previous to which, however, three men — one by letter and two by profession — were received to the fellowship of the church. These latter were Greeks, one of them being the teacher of our Greek school, and both seem to be men taught by the Spirit. They have been Protestants for several years, have endured no little persecution in consequence of having abandoned the Greek church in which the teacher was formerly a deacon, and for the last year or two have given increasing evidence of being the children of God by faith in his Son Jesus Christ. At this celebration of the Lord's supper, five of the brethren and sisters being still out of town, there were present eight members of the Antioch church, five members of the Bitias church who have now taken up their residence in Antioch, and three members of other churches who do not reside here, making thirteen residents, and in all, sixteen native brethren and sisters to come around the table of their common Lord, besides Pastor H. and myself.

The brother whom Dr. Pratt found 'under the influence of drink,' did not partake of the ordinance. On the previous Friday evening, I had a free and faithful conversation with him; when he acknowledged his sin and wept. He seemed penitent. The next day he went to Pastor Haroutiun, made a humble confession, and of his own accord proposed not to partake of the Lord's supper on the coming Sabbath, nor until he shall have given evidence of penitence and reformation. At a church meeting on Saturday evening, Pastor H., at his request, presented this confession to the brethren. Accordingly, though he was present at all our meetings, he abstained from partaking of the emblems of a Saviour's body and blood. As to the 'honest, but very simple-minded man,' none in the audience gave more

interested attention to the services than he, and his were the only eyes I noticed thoroughly moistened with tears during the administration of this ordinance.

"The occasion was one of sweet and delightful interest. True, our number was small, but it might have been smaller; and after many months in which the church had been without preaching, and the members mostly scattered, it was matter of joy and thankfulness to celebrate a Saviour's dying love at his own table, in this city of Antioch, where the disciples were first called Christians, with even more of his professed followers than he had about him at the first institution of this ordinance. I trust, also, that a deep and abiding impression was made on the minds of all in respect to the importance of more watchfulness and prayer, more zeal and fidelity in the service of the Master.

Pastor Haroutiun — Encouragements.

"The temporary removal of Pastor Haroutiun from Bitias, on account of his wife's health, unfortunate indeed for that church and people, is doing much for Antioch. He and the brethren feel encouraged. A church committee was appointed to coöperate with him, and it is hoped that by the united and prayerful efforts of all, with the blessing of God, fruits of righteousness may yet abound in Antioch. The introduction of a Greek element into the church is regarded as an omen for good. The Arabo-Greek school is prosperous, numbering between 60 and 70 pupils, and now that the teacher has taken a decided stand on the side of Christ and his cause, we may hope for the most happy results from his labors and influence. He is a man of very positive qualities, capable of exerting an extensive influence, and we expect much from him. Already there is a waking up of the Greek mind in this city, owing in great part, as I think, to his efforts.

More Laborers wanted. "The way seems to be prepared for preaching in Arabic, but, alas! we have no one using this language to preach to these Arabic-speaking Greeks. Indeed, the whole Antioch district is suffering for want of labor-

ers, and more, if possible, must be had, and more work must be done, or we are in danger of losing much that we have gained. By the temporary removal of Pastor H. from Bitias, the church there is left with preaching services only on every other Sabbath, for the present. The repeated failure of their silk crop has reduced them almost to starvation, and perhaps one third of that congregation are scattered abroad in quest of employment that shall furnish their families with bread. Several families have removed to Antioch. Others will follow them."

Syria Mission.

BEIRUT.

LETTERS FROM MR. H. H. JESSUP, November
9 and 15, 1866.

THESE letters present several points of no little interest; in some cases of a painful kind; but the second especially, by its statements respecting the newly-awakened religious feeling in the female seminary at Beirut, and in some cases among others also, will call forth thanksgiving, and incite, it may be hoped, to earnest prayer.

Pressure of Cares. In the first letter, Mr. Jessup mentions several cases of serious illness in the mission families and those of native helpers, and says: "Would that I had more time to write to you of our work in Beirut,—our joys and sorrows, our progress and hindrances, and the events which you are entitled to a knowledge of, as connected with our great work. But it often happens that when we have the most to write about we have the least time to write; and a mission may be so weakened and overworked as hardly to be able to tell of its own wants."

The Call for Men. Adverting to a subject on which much has been said of late, our brother writes: "I have not yet received an account of the meeting of the Board, except a paragraph in a secular paper, to the effect that great efforts were to be made to secure volunteers for the missionary work. There must be a great

defect somewhere. Dr. Robinson used to say, that a revival of religion was as necessary in a Theological Seminary as anywhere else, and that when there was the most spirituality and prayerfulness among the students, there was the most interest in foreign missions. The rationale of the fact is, I think, this: When a Christian is in nearest and most intimate communion with his Saviour, has given up all to him, and is willing to do and bear all things for his sake, to surrender home and friends and darling hopes for him and his glory, he is in a state of tender susceptibility, which gives the Saviour's last command a meaning and a power which are irresistible. I do not see how it is possible for a disciple of Jesus to hear that command,—"Go, teach all nations," and not conform to it at once, unless God's providence prevents him. Every Christian should be willing to go, and the willingness is the great thing. When Jesus' love has 'broken every barrier down,' what can the disciple do but just what Jesus tells him to do? May the Lord pour out his Spirit upon our Christian young men in America.

Visit from American Clergymen. "The Rev. Dr. Budington and Rev. E. P. Hammond were present this week at the monthly meeting of the Native Missionary Society, and made interesting addresses through an interpreter. The old chapel was crowded to its utmost capacity, and many of the hearers were much impressed. May their fervent and loving words be the means of leading many to Jesus! Such visits from Christian brethren from America always refresh our hearts and do the people good.

Ibl, and the Southern Field. "A short time since I visited the southern part of our mission field, in order to be present at the dedication of the new church in Ibl. The edifice was nearly completed, when a rain-storm, of almost unparalleled severity for October, came on and continued four days. Sunday came and the water poured through the unfinished earthen roof, rendering it necessary to postpone the dedication to another time.

"This was my first visit to that region,

and I was greatly interested in seeing the little Protestant communities and their churches, — there being *four* Protestant churches almost within sight of each other in the vicinity of the sources of the Jordan, and a fifth not far away. Yet I did not go through half of the so-called Sidon field, and I wondered how Brother Eddy had been able to endure alone the oversight of so many churches and out-stations.

"*Our Female Seminary* is settled in the new building, and you would have to go far before you would see a more beautiful sight than is presented by the sixty girls gathered within its walls. Some of these girls are seriously thinking of their soul's salvation, and I trust they are not far from the kingdom. Oh, for a mighty outpouring of God's Spirit upon us!

Many Labors. "It is late and I cannot write more. It is Friday evening, and I have already attended *ten* religious meetings this week, besides doing miscellaneous work enough for two men; and as I have a preparatory lecture to-morrow afternoon, and two sermons and the communion service on the Lord's Day, you will pardon me for not entering into further details as to our work this time."

The second letter, dated November 15th, opens as follows : —

"I wrote you six days since, and now hasten to inform you of some events which have occurred since that time. Dr. Post was then better. Since then he has been in a very critical state, so that at times his recovery was very doubtful; but now, through the great mercy of God, he is better again, and is in a fair way to recover. But his convalescence must be slow.... May the Lord keep the rest of us from sinking under our increasing burdens. Dr. Thomson is gradually improving. Mrs. Bird is much better."

Religious Awakening. Proceeding to the matter uppermost in his own feelings, Mr. Jessup writes : "I mentioned in my last that we had some unusually interesting religious meetings last week. On Sunday there was much solemnity and deep attention to the truth, and at the Sabbath-school, when

Brother Coe, of Newark, made a simple and tender address to the crowded congregation of children and adults, there was hardly a dry eye in the house. The communion service following was more than usually solemn. Many of the girls, both of our seminary and of the English Industrial Schools, were deeply affected. It seemed as though the Spirit of God was present with us. In the evening, though tired and almost exhausted with having attended five services during the day, I could not refrain from going into the girls' school, which adjoins my house, and from which I could hear the pupils singing, 'Come to Jesus just now,' 'Just as I am,' 'In the Christian's home in glory,' 'Jesus paid it all,' and other hymns. I saw that some of them appeared unusually thoughtful, and told them that if any would like to meet me for special prayer and conversation about their souls, I would come at any time, with great cheerfulness.

"The next day at noon, Rufka, the teacher, sent me word that some of the girls wished to see me. In the afternoon I went to one of the upper rooms in the new edifice, and three of the older girls came in, their eyes red and swollen with weeping. They said they wished to delay no longer, but begin at once to follow Jesus. I tried to direct them to the Saviour, and we spent a season in prayer. After they had retired nine others came in, and all seemed to be earnestly seeking the salvation of their souls. I was so affected that I could hardly control myself. We prayed together, and called upon the gracious Saviour to receive these beloved children as lambs into his own fold. They promised that night to begin to serve him, and some of them asked for a room where they might retire and pray alone. My heart was thrilled with joy and gratitude, and yet with trembling lest these serious impressions should fade away. Yet I believe that it is the Lord's work. These pupils have been under faithful instruction. For three years some of them have had systematic Biblical instruction from Mr. Araman, the Principal. They have been through the Assembly's Catechism thoroughly, with the proofs. They have heard the gospel preached every Lord's Day, twice at the

least, and the visit of our American brethren just at this time, found them in a state of preparation to be wrought upon by the presentation of familiar truths in a new and most earnest way.

"How have I longed to witness such scenes as this; to see numbers of sinners inquiring the way to Zion! When the foundation stone of this new edifice for the school was laid, fervent prayer was offered that the building might be the spiritual birthplace of souls. I trust that prayer, and the prayers of Christians at home, are being answered; and I would ask that the dear brethren and sisters in the churches at home will remember this institution especially in their prayers, that it may be a nursery of piety and of true religion. Gladly would I hold daily meetings now for the inquiring, but I am so loaded down with labor and care that I am unable to do all I desire to do.

Case of a Teacher. "On Sunday evening, one of our young men, a native of Tripoli, came to me in a state of deep religious anxiety. Said he, 'I have determined to serve Jesus. I have served the devil long enough. I wish to confess Christ before men. Why has he borne with me all these past years until now? I knew my duty and did it not. Praise, praise to his name, that he did not cut me off in my sins years ago. I used to copy out Arabic sermons for Mr. Lyons and yourself, in Tripoli, but I was self-satisfied and cared not for the truth. But, a few weeks since, when I heard in the chapel the words of the preacher, 'Decide now between Christ and the devil,—there is no middle ground. Either Christ or Satan; which will you choose?' my hair stood on end. I went home trembling; and I thought,—I have not been Christ's. I have been Satan's all these years; and those sermons which my pen had copied rose up before me in condemnation. I called on Christ to help me, to take me even now, and I would follow him to the end.... I think he did receive me, and I am now all his. I have no desire but to be his, and serve him. Oh, that he would make me the means of saving one soul! I care not now for life or fame.

I fear no enemies. If I die I shall be with Christ.'

"You know not how my heart leaped with joy to hear these words from this young teacher. For years has he taught the missionaries in Tripoli the Arabic language, and earnest prayer has been offered for him. We had almost given up all hope of him, when the Lord rebukes our unbelief and answers our unworthy prayers. He is a good scholar, a serious and steady young man, and seems now to drink in every word about Christ with delight. I pray that the Lord may make of him a herald of the Cross to his countrymen, and I would also ask especial prayer for him.

A Mohammedan Inquirer — Dangers. "On Monday evening, a Mohammedan Sheikh called on me. He is the same man who was sent, a year since, in chains to Damascus and Jerusalem. He came to say that he had just had a narrow escape from assassination and wanted advice. Such cases as this are intensely interesting, and we need great wisdom to know what to advise where a poor man's life will be imperilled by an open profession of faith in Christ. I remarked to Dr. Budington that a profession of religion in America and in Syria are very different things. This poor Moslem says that there is a band of men in Beirut sworn to take his life. May the Lord direct and protect him."

Ceylon Mission.

(District of Jaffa, North Ceylon.)

BATTICOTTA.

LETTER FROM MR. HOWLAND, October 2, 1866.

Earnest Call for Prayer. The publication of this letter is, of necessity, too late for the week of prayer which is alluded to; but as the request is made that "special prayer may not cease with the day which may be appointed for it," it should not be too late for the purpose for which it was written. That the desire so strongly expressed here exists in any heart in Ceylon, is a fact which may well encourage Christians in this land to pray not

with fervor only, but in hope. After noting various matters connected with his school and station work, Mr. Howland writes: —

" There are cases of religious inquiry in some parts of the field, and some of apparent conversion, which may be mentioned more particularly hereafter. I sometimes think I see indications that there must be a movement and a change of some kind in the heathen community before long. Yet our only hope is in the outpouring of the Spirit of God.

" A few days since, I saw a circular issued by a number of missionaries and other Christians in this country, proposing that during the annual week of prayer, the coming January, one day be especially devoted to prayer for India. My heart responded with joy to the proposal, and there arose at once an earnest desire that Ceylon might have a special remembrance. There seems sufficient reason for this. It is one of the oldest missions of the American Board. It is associated with those endeared names, Richards, Poor, Meigs, Woodward, Scudder, Winslow and Spaulding, which were almost as familiar as household words when many of us were children. How often have those faithful laborers gone forth through these villages, bearing the precious seed! They have nearly all gone to their rest without being permitted to see the fullness of the joyful harvest.

" There are other precious names here too. Nearly all of the hundreds who have been educated in our seminary and female boarding-school have received names dear to the American church,—names of beloved pastors, parents and children. Often have these names been mentioned in prayer in the missionary associations, the Sabbath-schools and the families which contributed for the education of those who bear them. While these prayers have been answered in the salvation of many, others bearing these sacred names rank with the heathen, opposers of the truth, though in reality more devoted worshipers of Mammon than of the idols of the land.

" Our village schools, too, where so

much Bible truth has been taught, were once linked intimately with those circles of prayer. There seems to have been a necessity for this thorough instruction in the Bible, as a preparatory work among a people like this. They are the Pharisees of heathenism, proud of their religion and of their fancied learning. Such a people are not easily turned; and when their confidence in their religion is shaken, and they are once loosed from their ancient moorings, such a knowledge of the Bible seems needful as a protection from the errors into which they might be drifted. There seems also to have been a necessity that the enemies of the Bible should have full opportunity to do their worst. The battle has been going on during these years of labor and waiting. The shafts of bitterness, ridicule, and pretended learning, have already begun to recoil on those who hurled them, and the apparent conviction of the truth, and acknowledgment of it, have increased in a marked degree. Christian character, also, has been tested longer, and its value more established. Still, the hearts of the mass of the people are untouched. We preach, they hear, and say 'It is all true, but what can we do?' I cannot describe the sinking of heart I feel at times, as I return from the meetings held among the heathen.

" Our *one* want is the Spirit of God,—'the great rain of his strength.' As I write, the fields around are all parched with an almost unprecedented drought. Even some of the palm-trees are beginning to wither and die. The time of sowing has come, but no rain. Some, more venturesome, have scattered their seed in the dust. Still no rain comes. The clouds come and go. The distant thunder at times awakens hope only to be disappointed, while now and then a few drops almost tantalize our eager longings. The heathen even turn to us and ask us to pray for rain. It is to my mind a striking picture of our spiritual state. We must have the rain of the Spirit. We perish without it, and in our straits we turn with clinging hope to those who sent us out, and beseech them to pray for us. We would stir up, on our behalf, the hearts of the fathers and mothers in Israel who re-

member the first kindlings of zeal in the missionary work, and to whom the name of Ceylon still calls up tender associations. We want to have them remember that we are still at work with hope, and feeling most deeply the need of their prayers. While not unmindful or ungrateful for all that the Lord has done here, we have not yet seen what we believe we may expect, and what we feel that we must have, and that soon, or lose what we now have. These churches, these growing Christian families, these schools, need that life-giving influence which only can come from an abundant outpouring of the Spirit.

"And we would ask that the special prayer for us may not cease with the day which may be appointed for it. It will be sad if the connected line of prayer be broken again, after the sending of a single message. Let it not cease. As Elijah bowed himself upon Carmel and prayed for rain, sending again and again to look for the rising cloud, till the seventh time, so may earnest, wrestling prayer go up from us, till the blessing comes in its fullness."

Sandwich Islands.

HILO, HAWAII.

LETTER FROM MR. COAN, August 6, 1866.

THE varied contents of this letter will at least serve to show that whatever may be said by enemies, the people of the Sandwich Islands are by no means what they once were, — that the gospel, and the civilization which ever accompanies its introduction, have done much for their elevation.

Sabbath-schools. "We have recently reorganized our Sabbath-school, introducing new books and several foreign teachers. The superintendence is committed mostly to Mr. Hitchcock, son of the late missionary of Molokai, and police justice for Hilo. Mr. R. A. Lyon, who is our circuit judge, and his wife, also act as teachers. This school has always been large and well sustained, and the reorganization, and introduction of new elements, seem to have imparted to it fresh vigor.

It numbers 250, and sometimes, in the fairest weather, goes up to 300.

Besides this, we have three other Sabbath-schools in town, namely, Mr. Lyon's school, of 70, Mr. R. H. Hitchcock's, of 60, and Mrs. Shipman's, of English and half-cast children, superintended by Dr. Wetmore, and numbering from 25 to 30. The whole number, therefore, who attend Sabbath-school at our station is about 400. Sabbath-schools are also sustained throughout all North Hilo and Puna, but they are feeble compared with the schools in town.

Anniversary of Hawaiian Independence — Celebration. "You are aware that the 31st of July is the anniversary of the restoration of Hawaiian independence by Admiral Thomas. To the Hawaiian, this day is what the 4th of July is to a citizen of the United States. We had an animated celebration at Hilo. No rockets, no burning of powder, no booming of guns, no brawls, no riots, no drunkenness;

'No pibrock sounded,
No clarion rang, —
Still were the fife and drum;'

yet we had music and excitement. Arrangements had been made for a great meeting in the church. Five or six native orators had been engaged, and some eight or ten pieces of music, selected and original, had been prepared. The programmes also included the lowering of the Hawaiian flag, under the command of Lord George Paulet, with a mournful (original) dirge, or lament; and its restoration, with joyful music, under command of Admiral Thomas. A very plaintive dirge was also prepared on the death of her late Royal Highness, Princess Victoria.

"At 9 A. M. the people came in by companies, from different sections in and around the town, some bearing banners, some in uniform, and all neatly dressed for the occasion. The church was soon crowded to its utmost capacity, and many remained outside for want of room within. The services opened with music and prayer.

Contributions for Repairs of Church.
"Next came schools and companies from

different sections of Hilo, and contributed their free-will offerings for re-roofing and otherwise repairing our church edifice. On counting the collections, we found the amount to be \$1,020, with something more pledged to be handed in shortly. When the amount was announced, a jubilant shout rang through the assembly. One native gave \$100, another \$50. Some gave \$10, \$5, \$4, \$2, \$1, &c. The women vied with the men in the matter, and in many sections outstripped them in the race. Many of our females gave five and ten dollars each. This giving was the feature which, above all others, made the assembly joyful. None felt the poorer, but all the richer for their gifts.

"After this, music, vocal and instrumental, was interspersed with addresses, orations, &c., and all closed with prayer and thanksgiving at one p. m.

Dinner and Speeches. "The congregation then dispersed, and divided into circles of ten, twenty, thirty, in different houses, as it best suited their convenience or taste. I was invited to dine, with about thirty native females, at a table loaded with a great variety of viands, foreign and native, — bread, butter, cake, cookies, crackers, pudding, pies, pork, beef, fowl, fish, taro, potatoes, poi, and several other native dishes. We also had tea, coffee, milk, and sugar. All the guests were well dressed, and their behavior was most exemplary. After dinner, several addressed the company in words of happy congratulation for the blessings of liberty, independence, civil and social order, and, above all, for the precious gospel, the source of all other blessings.

"Providentially, Dr. Judd and Mr. Joseph Cooke, and five or six ladies from Honolulu, were visiting in our family at the time, and as the Doctor was an old veteran in the days of the aggressor Paulet, we called upon him for a speech, to which he very kindly responded. He gave us an interesting history of the events which led to the act of cession under the pressure of Paulet, and of the righteous restoration under the good Admiral Thomas. All passed off well. The speeches were alive, and the music, un-

der the direction of Mr. H. R. Hitchcock, and Hoaluki, a teacher in Mr. Lyon's seminary, was excellent. The interest of the day is still fresh in the minds of the natives, and furnishes a theme for much conversation.

Contributions at Monthly Concert. "Our monthly concert collections at the station church are remarkably sustained,—ranging from \$50 to \$100.

The Volcano — Storms. "The great volcano of Kilaea is in vehement action,—muttering, melting, belching, rending, roaring, stirring up her fiery pools, sending out her burning streams, and throwing up her glowing jets into the air. All this is within her own ample walls. As yet there is no outburst beyond her rocky rim.

"We are having strange weather for August, — wind, thunder, rain, rushing rivers, and earthquakes. Night before last, part of the covering (zinc) of my roof blew off, and had I not mustered instant help, and gone up with heavy stones and ropes, the whole roof would have gone. Last night, a new and strong pier of solid masonry, erected for a new stone bridge in the Wailuku, (Dr. Anderson will remember the stream,) was swept away by the mad torrent, and not a stone left. The loss will be several thousand dollars, and it may stop the enterprise indefinitely."



HONOLULU—OAHU.

LETTER FROM DR. GULICK.

THIS letter is without date, but was received at Boston in December, and, as its opening sentence states, the facts which it communicates in regard to the results, thus far, of the recent more earnest efforts to establish a native ministry among the churches at the Islands, "must encourage" those who "pray and work" for the prosperity of the Redeemer's cause there.

The Native Ministry — Cheering Facts.
"Having just completed a rapid tour of

the island of Hawaii, let me give a few of the many facts respecting a *Native Ministry*, which must encourage those who pray and work for us in America. I was unable to attend the meeting of the Northern Association, as also that of the Eastern; but I have seen nearly all the pastors and preachers, and had the privilege of taking part in the very interesting meeting of the Western Association, (now limited to the Kona region of Hawaii,) on the 13th of September, at Kealakeakua. This meeting continued for four days, not counting the intervening Sabbath, with much spirit to the last, and I feel my soul refreshed by the experiences of those days. The Rev. J. D. Paris is now the only foreign pastor connected with this Association, and the filial but manly relations which the four native pastors maintain towards him are a beautiful illustration of the influences which have been and are thrown around them, and of the wisdom of bringing such men into the full responsibility of the ministry.

"I was especially pleased with the independence of several of these pastors, and with the self-possessed manhood with which they expressed thoughts and opinions, and even struggled in debate to maintain them. There was not that religious obsequiousness which is so indigenous; nor was there the upstart self-assertion which is so apt to follow when the first gives way. The lay delegates from the churches, also, who were equal in number to the pastors, were Christian men. A devotional spirit pervaded the meetings, without issuing in any thing marked. From end to end of our group, those who love Zion are praying for a revival of true religion, and we are asking anxiously, When will the time of refreshing come?

"I improved an opportunity of going with Pastor Kaouohimaka (The Pupil of the Eye) to his field in the north part of North Kona. This man was once a common and abandoned sailor, and sailed somewhat extensively through this ocean. He finally lost his right hand as a result of dissipation, and with that commenced religious impressions. From step to step has he been led, till at last, a year ago,

without any special course of education, secular or religious, he was ordained over this rocky and sparsely settled region, of some thirty miles in extent. Within two years he has stimulated the people to build two small framed meeting-houses, and one of stone, only just finished and not yet dedicated. Though fully five miles from the shore, they transported lime with which to lay the walls, over most horribly rocky roads, on horses and mules; and the water for making the mortar was brought in gourds from a cave an eighth of a mile in depth, so dark and devious that it can only be entered with torches. In addition to this, they have paid their pastor the salary of \$100 a year, which they promised him, besides constantly making him presents of food, and have purchased sixty-two acres of land, and a grass house costing over \$100, as a parsonage. It was inspiring to meet a part of the people of this parish on the slopes of Mount Hualalai, where no white pastor had addressed them for eight years. The gospel light had been kept burning there solely by native agency, and there were many evidences that it was indeed a light among them. This comparatively uneducated pastor is one of the most efficient in all the group. He would be ill-adapted to some of our more fashionable centres, but has been raised up for work where he is. As he and I jogged along together on our mules, he opened his heart to me respecting the providences by which he had been rescued from the lowest sin and raised to his present post, in a way which drew my heart to him as a true fellow-laborer. His unprepossessing, brown-colored but faithful mule, is, he says, an indispensable assistant in his pastoral labors; and when he is sometimes belated in his trips over the extensive tracts of barren lava, and lays down to sleep on the stones, with his mule standing silent and hungry beside him, he says he asks himself whether, in the eyes of the all-seeing Father, the mule may not be doing his duty more faithfully than his master. The Lord will own and bless the labors of such a man.

"The Rev. G. W. Pilipo has charge of

the central part of Rev. Mr. Thurston's former field. He is a scholarly man, after the better Hawaiian type, and greatly respected among his people. The large stone meeting-house built by Governor Adams' (Kuakini's) influence, is to be repaired at a cost of \$2,000; \$800 of which it is thought may be raised among sister churches, in consideration of the memorial character of the building. This was considered and decided on by the Western Association, by the request of the church itself, and the execution will be effected entirely by the church and its efficient pastor.

"Rev. J. W. Kupakee's parish is immediately south of Mr. Pilipo's, constituting the southern part of North Kona. He is a man of high-chiefish origin; was assigned a lucrative judgeship [but chose] to become a pastor; and he is, perhaps, the most gigantic man, physically, on these islands. Still he mingles most mildly and affably with the people of his charge, as their father and pastor. Under his guidance, his people have built a handsome stone church, at an expense of about \$2,000, all paid with the exception of a very small sum. After addressing a good audience who came together on a week day to hear me, I dined, by Mr. Kupakee's arrangement, in a friendly Chinaman's house, with the three Hawaiian pastors of North Kona, and seldom have I felt my heart more warmed with admiration at God's grace, raising up such true men, in one generation, from paganism, to carry the banners of the cross.

"Mr. Papaula, pastor of the southern part of South Kona, is a brisk, energetic, executive man, just in his prime. During the past year his people have built a neat framed church, in which they already worship, though it is not completed. Its glittering spire attracts the eye while yet fifteen or twenty miles distant. A thatched parsonage has also been built for him, near the church, by his parishioners, who have given him a call to continue their pastor for two more years. Notwithstanding these inducements to remain, when in the meeting of the Association the foreign missionary subject was agitated, he made known his wish, and that of his

attractive wife, to go to Micronesia. Does not this tell of true Christian zeal among us, even though we mourn over the low state of religion?

"In the western part of Kau, the Rev. J. W. Kauhane has for two years been settled as pastor. The people gave him \$100 the first year; the second year they increased it to \$150; and now, under a fear that he might accept a call elsewhere, they have promised him \$200. For a number of months all the common schools of South Kona and Kau have been suspended for want of funds, under the singular school policy of our Board of Education. To our general surprise and gratification, Mr. Kauhane's church took hold of the matter, and opened the central school in their region, paying the teacher out of their own funds. This may yet prove one of the ways of meeting the great disaster that threatens our work from the decay of the school system.

"Mr. F. Lyman, son of Rev. D. B. Lyman, of Hilo, is one of Mr. Kauhane's parishioners, and renders him great assistance. It is not the only instance on our islands of missionaries' children sitting under the ministry of Hawaiian pastors; and nothing is more significant of the progress which is being made.

"On the 14th of October I assisted in the ordination of *Kaapa Pahio*, at Onomea, Hilo. This is the second Hawaiian pastor in that region, besides whom there are five licensed preachers in Hilo and Puna. Onomea proper is owned by S. L. Austin, Esq., (son-in-law of Rev. E. W. Clark,) who is also the proprietor of the extensive sugar plantation of Onomea. By his assistance, a beautiful church edifice has recently been completed on his lands, and a plot granted as a parsonage. Mr. Austin and family, and several of his foreign employees, are regular attendants on the Sabbath services of Mr. Pahio, who has been for some months laboring there with acceptance.

"I have not space to mention in detail the names and successes of the three ordained native pastors and two licensed preachers of North Hawaii, which includes the two districts of Hamakua and Kohala. They have all done better than

we had reason to expect they would two years ago. Pastors *Luhiau* and *Pali* have done more than any other two in the whole group in circulating books in their parishes.

They all stand without a blemish on their characters. They may not be great men, but their lives and works speak eloquently in their favor."

PROCEEDINGS OF OTHER SOCIETIES.

AMERICAN BAPTIST MISSIONARY UNION.

THE last Report of the Union presents the following summary statements:—

RECEIPTS.

"The whole amount of money at the disposal of the Committee, during the year, has been \$190,994.57, as follows: Balance from the current account of last year, \$5,561.73; balance from Jubilee Fund, \$15,639.88; received from donations, 124,617.18; from legacies, \$29,847.43; from miscellaneous sources, \$15,327.98."

EXPENDITURES.

"The expenditures of the year, including \$10,000 appropriated to the Bacheller Fund, have amounted to \$189,124.45, and the balance carried to the new account is \$1,869.75."

For the now current year, the Committee estimate that they will need not less than \$200,000. The missions of the Union among the *heathen* are mainly in Southern and Eastern Asia (India, Burmah, Siam, China). Its operations are also extensive in Europe (France, Germany, Switzerland, Denmark, Poland, Russia).

SUMMARY.

"The number of missions reported last year was 20. Since that time, two missions have been transferred to the Home Mission Society, and one has been received from the Publication Society, leaving 19 still under the patronage of the Missionary Union. In the Asiatic missions are 15 stations where American missionaries reside, and about 400 out-stations; in the European missions, including France, Germany, and Sweden, there were reported, at the end of 1864, not far from 1,300 stations and out-stations, and

this number is constantly increasing. Of American missionaries connected with the Asiatic missions, including those at present in this country, there are in all 84,—41 males and 43 females. Of native preachers and assistants in these missions, there are not far from 500,—50 of them being ordained ministers. In Europe there are not far from 200 preachers and assistants. The total number of baptisms in 1864, was 2,672, being 1,911 in Europe, and 761 in Asia. The total of members at the end of 1864 was not far from 36,000, leaving out about half of the Toungoo churches, previously reckoned, and the whole of the Rangoon Sgau Karen Association, from which no returns have reached us. The statement of baptisms and membership is below the real number. We hope, through the agency of the Convention recently formed in Burmah, to secure hereafter more exact and reliable statistics."

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

A BRIEF summary view of the operations of this Society, such as has been given in the Herald in former years, is again presented; and it seems proper to say again, that American readers may be guarded against misconception, that but a small part of the missions of this Society are missions to heathen or unevangelized nations. The Report does not state,—does not furnish means for ascertaining,—with any good degree of exactness, what stations and laborers, what schools and churches, or what proportion of church members or pupils are among or from the heathen. The missions are in France, Germany, Switzerland, Italy, Spain, Ireland, Canada and other portions of Brit-

ish North America, and the West India Islands, as well as in heathen lands; and those in Ceylon, India, Australia, Western and Southern Africa, are apparently, to a large extent, among British and other European colonists. The "chapels" and "other preaching places" in British American Districts are 1,256; in Ireland, 246; in Germany, 95; in France, Switzerland, Spain, and Corisco, 203; in the West Indies, (mainly it is supposed, but not wholly, among the colored people,) 398; in Honduras, 6; Ceylon, 110; India, 54; China, 7; South Africa, 543; West Africa, 103; Australia and Polynesia, 1,725.

The Report "for the year ending April, 1866," presents the following view of receipts, expenditures, and general statistics:—

Home Receipts.

Mission House and Home Districts, including England, Wales, Scotland, and Zetland	£83,077 0 5
Hibernian Missionary Society, (exclusive of Christmas Offerings)	3,121 12 2
Juvenile Christmas and New Year's Offerings	9,649 9 8
Legacies	1,596 15 6
Special Contributions on behalf of Italy	715 1 7
Dividends on Property funded to secure Annuities	966 15 9
Interest on Donations not funded	872 12 2
	— 1,839 7 11
Interest on Centenary Grant	450 0 0
Lapsed Annuities	1,100 0 0
Total Home Receipts	£101,549 7 3

Foreign Receipts.

Affiliated Conferences and Mission Districts	29,186 7 11
Colonial Grants for Schools 3,324 5 0	— 32,510 12 11
Grants from the Jubilee Fund former- merly announced, but now paid	11,825 0 0
Total Receipts	£145,885 0 2

Payments.

General Expenditure; including the cost of the Canton and Hankow Missions, and of the Mission in Italy	142,707 8 9
Grant toward the new Mission Premises in Paris	1,000 0 0
Making a total of	£143,707 8 9

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	188
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained	1,380
Ministers and Assistant Missionaries, including Six Supernumeraries	276
Other paid Agents, as Catechists, Inter- preters, Day-school Teachers, &c.	718
Unpaid Agents, as Sabbath - school Teachers, &c.	3,959
Full and accredited Church Members	59,896
On trial for Church Membership	3,399
Scholars, deducting for those who attend both the Day and Sabbath Schools	45,032
Printing Establishments	5

II. *Other Missions of the Society having also re-
lation to Conferences in Ireland, France,
Australia, Canada, and Eastern British
America.*

Central or Principal Stations, called Circuits	473
Chapels and other Preaching Places	3,420
Ministers and Assistant Missionaries, including Forty-eight Supernumeraries	708
Other paid Agents, as Catechists, Inter- preters, Day-school Teachers, &c.	665
Unpaid Agents, as Sabbath - school Teachers, &c.	13,895
Full and accredited Church Members	85,185
On trial for Church Membership	9,828
Scholars, deducting for those who attend both the Day and Sabbath Schools	107,252
Printing Establishments	3

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	661
Chapels and other Preaching Places	4,800
Ministers and Assistant Missionaries, including Fifty-four Supernumeraries	981
Other paid Agents, as Catechists, Inter- preters, Day-school Teachers, &c.	1,383
Unpaid Agents, as Sabbath - school Teachers, &c.	17,854
Full and accredited Church Members	145,081
On trial for Church Membership	13,227
Scholars, deducting for those who attend both the Day and Sabbath Schools	152,234
Printing Establishments	8

[February,

UNITED PRESBYTERIANS (SCOTLAND).

THE *Missionary Record* of the United Presbyterian Church presents the following statement in regard to their foreign missionary operations :—

" We have had for the year 1865, irrespective of France and Belgium, eight separate mission fields, namely, Jamaica, Trinidad, Old Calabar, Cafraria, Aleppo, Algiers, Rajpootana, and China. These missions have been wrought by 38 ordained European missionaries, 2 medical missionaries, 6 ordained native missionaries, 2 native preachers, 12 European teachers, and upwards of 100 native evangelists and teachers, or, altogether, an educated agency of fully 160 persons. Besides several stations, there are 40 congregations, with an aggregate membership of 5,740; and 97 day-schools, attended by 4,760 scholars. Manifold are the acts of religious service which these agents have performed, and the lessons which they have given. It is but a few of the outward deeds that we have been able to notice; the secret processes on which spiritual good chiefly depends are unseen by us; and the full value of the work for the year is therefore known only to him who has said that 'his word will not return void,' and that he who labors here, 'gathereth fruit unto eternal life.' Only one missionary has been sent out during the year. [Deaths and] removals have weakened

our missionary staff, and left vacancies which it is most desirable to have filled up. Indeed, the entreaties for additional agents are many and strong. There are calls from Jamaica, calls from Old Calabar, calls from Cafraria, and calls from India. The fields of labor in these countries are wide and inviting; facilities for spreading the gospel are opening in all directions; the work of bringing the outcast and the perishing to the knowledge of Christ, which is presented, is all that a pious and gifted mind can desire; the expanding liberality of the church is affording the means of adequate support; and it is most devoutly to be wished that young men, whose hearts the Lord has touched, were offering themselves to this noblest of all enterprises. We ask the praying persons of the church—those who are the life and the strength of our home and foreign operations—to unite with us in beseeching him who sits on the throne so to shine forth in the exceeding riches of his grace, and to diffuse an influence which shall prompt this one and that one to say, 'Lord, here am I, send me.' This is our great want at present; and as Jehovah Jesus, himself the Lord of the harvest, has said, 'Pray ye the Lord of the harvest to send forth laborers into his harvest,' we may be certain that the petition for additional agents, sincerely presented, is a request which he will not deny."

MISCELLANIES.

POSTAGE ON LETTERS TO MISSIONARIES.

THE following letter from one of the missionary ladies in Western Asia so well tells its own story, and gives the reason for its own existence, that the editor of the *Missionary Herald*, to whom it was addressed, instead of publishing a notice of his own upon the subject, as requested, prefers to give to those whom it concerns the greater benefit of the letter itself. He will only prefix another definite statement, made by a missionary who endorses and "seconds" the suggestions of the letter,

that "however large the sum paid on a letter, [if sent to the Missionary House] it goes to the credit of one's postage account; so that, if the writer chooses, he can pay enough for the postage of letters both ways."

“—————, November 10, 1866.

"It has often occurred to me to mention some facts concerning *postage*, as particularly affecting missionaries. It may be that a notice from you, not only in the *Missionary Herald*, but also in the leading religious journals, would

enlighten the minds of many of our friends on a point of too much delicacy to be noticed in our correspondence with them. The impression is still very common at home, that letters to the East cannot be *prepaid*; whereas the fact is, that every one who chooses can prepay, by inclosing any number of postage-stamps (or money) in an *outer envelope*, [to the Missionary House,] containing the letter he desires forwarded,—which amount is received on the letter sent, and credited to the person receiving the letter, (on its arrival at its destination.) Occasionally, a correspondent who wishes to avoid the trouble of paying on each letter, sends a bill sufficient to cover the expense for some months. This can as easily be done as the other. More frequently, however, letters are written on *thick paper*, and inclosed in *thick envelopes*, without any thing being paid at home, except the three cents postage to Boston.

"Our friends often forget the cautions we give on this point. They do not take into consideration the fact that we, on this side the Atlantic, must of necessity pay the postage on all letters to America. We *need* their letters; we *write* more frequently than they; letters, too, which are a great draft upon our precious time and strength, often consuming the hours which should be devoted to relaxation or sleep; and it seems hardly just that *all* the postage should come from our limited resources. Neither would our friends permit it, did they realize the true state of the case. There are *some* among them from whom we do not expect or desire any aid; as, for instance, our aged parents, and in some instances relatives or friends so circumstanced that such payments would at once diminish the number of their letters, which we cannot afford to lose, no matter how great the expense to us.

"One or two facts will speak for themselves respecting this subject. Last year I received a letter from my native place, written on thick paper, which cost me for postage the sum of three dollars, currency. I know a missionary teacher whose bill for postage during the first year of her life in this land amounted to more than eighty dollars! She had left a large circle of

friends and former pupils, many of whom continued to use thick paper, instead of the *thin* post-paper and envelopes, which all *missionaries* use, however much they may dislike it at first. During the past year our inland postage has been increased by the Turkish Government one fourth. I frequently receive letters from wealthy Christian friends, mailed from the Mission Rooms in New York, with 25 cents credited on the envelope, that amount not covering half the expense. I know their wish is to pay the entire postage. Sometimes such letters contain one or two card photographs, greatly increasing the weight. It would be very easy for them to send the photographs without their being mounted on card, or wait and have them sent with books, periodicals, &c., so frequently coming by box from the Missionary House. If our friends would exercise a little more thought in these apparently little matters, they would save us, and all the missionaries of the Board, much needless expense.

I confess I have some fear lest the plain representation of this matter should create in some minds the feeling that *it costs too much* to write us many letters, and that there will be a falling off in our correspondence as a result of this effort. Now that will indeed be *cruel*. We *need* the frequent letters of dear friends at home, far more than they need ours. We would cheerfully go without other comforts to secure this; but we believe there are many who write to us, who would be deeply pained were they aware of the draft they are unconsciously making upon our small income. I, for one, cannot bring myself to allude to the fact in letters to them, and see no better way of making it known than through the Missionary House. It may also be well to state, that letters can be prepaid only when passing through the Missionary House, or the Rooms at New York."

THE AMERICAN BOARD AND THE PARIS EXHIBITION.

THE Committee of the Paris Evangelical Missionary Society received, some time since, a proposition from the Commissioners for the Universal Exposition,

to the effect that all the Protestant Missionary Societies in Europe and America should join together in exhibiting. The Committee transmitted the proposition to other societies, believing that an opportunity was thus afforded for presenting many things which would give an idea of the religious, intellectual, and social condition of the nations among whom missionaries labor, and also for showing, in some measure, what Protestant Christianity is doing for the good of man. The Prudential Committee of the American Board judged it best to join with other societies in this exhibition. A beautiful chart has been prepared and sent, showing where the Board has or has had missions, and a pamphlet presenting the leading statistics of its operations and their results. With reference to other things forwarded, the pamphlet states:—

"The Board has limited the illustration of its labors to extend the blessings of the Gospel and a Christian civilization, mainly to specimens of the various works in the native languages prepared by its missionaries, and to such other works as may show their contributions to Ethnography and Philology.

"Of the more than 2,000 different publications issued from its mission presses, many are now out of print, and others are not at command, so that only about 800 have been sent to the Exposition. These are in the following languages: Modern Greek, Graeco-Turkish, Bulgarian, Modern Armenian, Ancient Armenian, Armeno-Turkish, Armeno-Koordish, Ancient Syriac, Modern Syriac, Hebrew-Spanish, Arabic, Persian, Malay-Arabic, Siamese, Bugese, Chinese Court Dialect, Canton Chinese, Marathi, Hindustani, Tamil, Mpongwe, Dikele, Bakele, Zulu-Kafir, Choctaw, Cherokee, Ojibwa, Seneca, Dakota, Osage, Creek, Hawaiian, Gilbert Islands, and Ponape, of the Caroline Islands.

"As the people of the Hawaiian Islands, through the efforts of the Board, were brought up from the condition of savage barbarism to a place among Christian nations, a few specimens are exhibited of the idols formerly worshiped, and of the various implements once in use, now happily matters of history.

(THE Missionary Herald has no "poet's corner," but the following lines, with a few other pieces of like character, received by the editor from a mission field, though not written for the Herald, it is believed many of its readers will be glad to see.—ED.)

"COME UNTO ME."—Matthew xi. 28.

By Miss M. A. WEST.

METHINKS I hear my Saviour say,
Come closer, closer, soul, to-day;
Of all my fullness, come partake,
And I thy joy will perfect make:
Come closer, closer, soul, to me!

Draw near, thou weary one, nor fear;
I am thy portion, rest thee here;
Nor let one doubt thy peace alloy,
Abide in me, thy life, thy joy:
Come closer, closer, soul, to me!

Come nearer, weeping one,—my balm
Shall soothe thy spirit with sweet calm;
Look up with faith, I know thy grief,
And I will give thee blest relief:
Come closer, closer, soul, to me!

Draw nearer, burdened one, and I
Will ease thy cross. Oh, come thou nigh,
And ever seek and find in me
New strength to bear, new light to see:
Come closer, closer, soul, to me!

Come closer, fearful one, and hide
Beneath my shadow,—there abide
Till the bright dawning of that day
When gloom and night shall flee away:
Come closer, closer, soul, to me!

KHARPOOT, TURKEY, November 8, 1866.

—
"ENOUGH TO MAKE ONE A MISSIONARY."

WHEN the chart, books, and other things to be sent by the American Board to the World's Exposition at Paris had been prepared, some gentlemen in Boston were invited in to view them at the Missionary House. There were placed upon a table, in contrast, on one side, some of the hideous images of the former gods of the Sandwich Islands,—the idols once worshiped by the people,—and on the other side, the Bible and various other books in the Hawaiian language, and copies of six newspapers and periodicals now published at the Islands, two in Hawaiian and four in English. One of the gentlemen, con-

nected with a Boston daily paper, looked at the two collections, compared them, and exclaimed : "That is enough to make one a missionary."

SUCCESS IN MISSIONS.

As an illustration of the success which has attended and may attend missionary effort, Mr. Noyes, of the Madura mission, India, in a recent letter, states : "The Rev. Mr. Thomas, of the Church Missionary Society in Tinnevelly, who is now spending several months on these hills, has occupied the station of Menganapurum about thirty years, and in that time the Christian converts have increased from five hundred to five thousand. He has also taken under his care two other districts where missionaries were formerly stationed, and where the work has been nearly as successful ; so that, in his present field, there are eleven thousand nominal Christians, fifty catechists, and seventy-five schoolmasters. His eldest son, who is a clergyman and a missionary, is associated with him in the work, and also three native clergymen. This is but one among many examples of the wonderful success of the gospel in Tinnevelly.

A GOOD EXAMPLE.

A CHURCH in one of the manufacturing towns of Massachusetts, organized in 1863, and still quite small, started upon the principle of being a *working church*, not only supporting its own pastor, but at least one missionary upon foreign ground. It now pays the salary, upon the gold basis, of one of the missionaries of the Board in Turkey, who left a settlement in New

England to reengage in the foreign service; partially supports one engaged in home mission work in its own community; also, through the Sabbath-school, supports a female teacher among the Indians in New York ; and works, in various ways, by mission Sabbath-schools, &c., for the good of those around it needing such efforts.

NEW BOOKS.

"*The Oriental Picture Gallery; or Illustrations from India, China, and Japan. With Explanatory Remarks, and Missionary Information.* Edited by the Rev. John Liggin, Missionary to China and Japan. New York : Published by Hurd & Houghton. 1866."

"*The Missionary Picture Gallery; or Illustrations from British America, Mohammedan countries, Africa, and New Zealand. With Explanatory Remarks, and Missionary Information.*" Editor and Publishers the same as above.

THESE are both, and equally, "missionary picture galleries." They are small quartos (letter-sheet size) of thirty-two pages each; thick paper; large and fair type; with many good wood-cuts, illustrating customs and costumes, habits and manners, and representing persons, dwellings, and idols, temples and other buildings, trees, scenes, places, and missionary operations in the various countries referred to. There are between thirty and forty cuts in each, and these, with the "remarks and missionary information," will not only greatly please the children, but tend to interest them in the people of different lands, and in Christian effort for their welfare. *Good* for gift-books. Price of each, 75 cents.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE first four months — one third — of the current financial year of the American Board closed with December. It will be remembered that the appropriations for

the year, announced in the Herald for December, are \$518,000 ; including the estimated cost, still heavy, of changing our currency into gold for use in the mission fields ; — about \$71,000 more than the receipts of last year. For these four months

the income has been, from donations, \$84,712.51; legacies, \$13,527.12. The total — \$98,236.63 — is \$440.90 more than for the same time last year, but more than all this gain was from the uncertain source, legacies. In donations, there has been a *falling off*, during this time, of \$4,475.05! The missions are suffering seriously for want of men; but the prospects in this respect are improving, men are likely to be found ere long; and it is to be earnestly hoped that there may be no embarrassment in sending them abroad, and that the missions may not be called to suffer, more than now, for want of means.



MISSIONS OF THE BOARD.

Western Turkey. Mr. Giles, of Cæsarea, reports "some seventeen adult Protestants, and a large number of children under Christian influence," with "most commendable piety, zeal, and liberality" among the people, at the recently taken out-station, Chomaklu. At Nigdeh, also, "five persons have come out open Protestants, and more than that number are considerably enlightened." At Alenjé, ten hours from Yozgat, several persons have recently become Protestants, and others are seeking the truth. "A most interesting work has just commenced at Tâlfa, a city of more than 20,000 people, three miles southeast of Cæsarea." Four persons, three of whom are Greeks, have declared themselves Protestants. "Severe persecution awaits them. One has already been anathematized. Two, it is hoped, will weather the storm; the others may not." The details of a recent case of persecution, favorably settled at last, are also given by Mr. Giles, introduced with the remark: "There is no religious liberty in this country except that which we conquer by main force; and this fact implies a constant series of persecutions."

Central Turkey. A letter from Mr. Powers, (page 40,) gives a pleasant and gratifying account of his visit to Antioch, a communion season, and the admission of two persons to the church on profession and one by letter, and the happy influ-

ence of the Bitias pastor, now at that place.

Eastern Turkey. Mr. Barnum, writing from Kharpoot, November 16th, says: "Unless I am mistaken a great crisis is upon the missions in Turkey. We must have men, or suffer terrible reverses. There are Christian young men enough in America to supply our need. Some who ought to be on the way to 'Nineveh' are surely making the perilous voyage to 'Tarshish.' Oh, for such an awakening, such a revival among Christians as shall lead each one to hear the voice of God and obey it."

Mr. Parmelee, of Erzroom, writes November 28th, from Trebizond. He had removed to that place by the advice of physicians, for six months, on account of his wife's health, hoping a change might be of advantage to her; though to him Erzroom had proved a very healthy place. With reference to the future (after the six months) and the wants of the mission, he writes: "We earnestly hope and pray that the way may be open for us to return to Erzroom, there to remain. If we cannot, — look at the result. Nobody at Van, nobody at Bitlis, and if our associates return to America next year, as is now expected, nobody at Erzroom, nobody here, — the whole eastern half of the Eastern Turkey mission entirely forsaken, and the whole mission reduced within one year from *nine to three!* Under such circumstances, the cause must, in all human probability, retrograde more in one year than can be regained in ten of diligent toil. Will not such a prospect as this arouse the sympathy of some young men in our seminaries, and move them to come over and help us? I rejoice greatly that there is a prospect of recruits. God grant that their zeal may hold out to the end, and that we may soon see them on the ground."

A letter of much interest from the Protestants of Diabekir, respecting the labors and the death of Mr. Walker, and the need of another missionary, will be found at page 39.

Syria. Letters from Mr. H. H. Jessup

(pages 42 and 43) make trying statements respecting ill health in the mission circle, and show that the pressure of labor and care on those able to be about their work is very severe. But on the other hand, there are more cheering indications of deep religious feeling,—a true revival,—specially in the female seminary, than have been reported for a long time from that field. In a letter of still later date, (December 3d,) Mr. Jessup states that Dr. Post has been sent off for "a trip on the Nile," in the hope that his health may be thus regained, and he be "saved" to the mission; Dr. Thomson had been confined to his house for six weeks; Mr. Jessup himself was unable to preach on the Sabbath before he wrote, and his brother Samuel, at Sidon, was not well. But he adds to these trying statements, "*Per contra*, four of the best young men in Beirut came to me last evening, saying that they had resolved to serve the Lord, and wished to confess him before men. They said they had given up all for Christ. Three of them are teachers, and the other is a graduate of Abeih seminary. There is more of spiritual life here among the young than I have known for years. May the result be a native ministry baptized with the Holy Ghost and with faith."

Nestorians. Dr. Van Norden and wife arrived at Oroomiah on the 6th of October, "after a safe and comfortable journey," in "good health and spirits." Mr. Labaree wrote, October 19th, that by last accounts the cholera had nearly disappeared from Tabreez. "It raged there violently about twenty days, carrying off some six or seven thousand souls." Respecting civil affairs, and the population, Mr. L. makes the following statements:—

"Mr. Thomson, of the British Legation, left us this week. Though he inspired no high hopes in the minds of the people as to any redress of their grievances, yet we cannot but believe that his thorough investigations, and the profound convictions he apparently formed of the necessity of immediate relief for the people, will enable him to secure some important measures for the mitigation, at least, of the Christians' sufferings."

"His inquiries in regard to the population of the Christians resulted about as follows: Nestorians in Oroomiah, Tergawer, Sooldooz, and Salmas, 22,000; Armenians in Oroomiah alone about 2,800; Papal Chaldeans in Oroomiah, Tergawer, and Sooldooz, 625. The Chaldean and Armenian populations of Salmas he did not obtain. We were surprised to hear him estimate the whole population of Persia so low as he did. He thinks there cannot be more than from five to seven millions. His opinion is of not a little weight, as he has made himself very familiar with all the civil and political affairs of Persia during his long residence here, and has traveled extensively through the country with a very observant eye."

Mahrattas. The Mahratta mission held its annual meeting at Ahmednuggur, in October. In connection with this meeting, "seven young men of the theological class, and two others employed as catechists by the mission, were examined before the 'Union of the Churches,' and licensed to preach the gospel." The "anniversary exercises," [in meetings of the native Christians,] writes Mr. Wood, "are said to have been full of interest." At the communion service there were "probably two hundred communicants present. And now these assistants and their families are scattered in all the region round about. They are lights. Help us in your prayers that they may be burning and shining lights."

Madura. Mr. Chandler, of Tiruman-galam station, reports a visitation of cholera there, by which, in a few days, their "much-loved" station school-teacher, his mother, three girls who were or had been connected with the girls' boarding-school at Madura, and one little boy, were carried away. Most of these were hopefully pious persons, and had no fear of death. The little boy, just before he died, sang, 'I'll away, I'll away, to the promised land.'

Mr. Tracy, of Pasumalie, mentions the recent admission of one person to the church,—an aged woman, whom he had long regarded as one of the most hardened

and hopeless persons he had ever met. "But the patient instructions and good example of her children, with their persevering prayers," have at last prevailed. Mr. Tracy gives painful accounts of the distressing famine, — from 500 to 1,000 persons fed daily in Madura by public charity; 16,000 receiving food during one month in Tirumangalam; many falling by the wayside, too weak to move further, and becoming the prey of jackals and vultures; one hundred and forty persons dying of starvation in one village of sixty houses, &c. But within a few days rain had fallen, and "the prospect of another year of such fearful suffering" was "partially removed."

Ceylon. Mr. Howland, in a letter which will be found at page 44, calls earnestly for special prayer in behalf of the Ceylon mission and churches.

North China. Mr. Doolittle wrote from Tientsin, September 18th, that the missionaries there had been told by a native Christian, who obviously believed the story, that there were serious plottings against all foreigners, at Peking especially, growing out of the fact that the French were building a cathedral *so high*, and so near the Emperor's grounds, as to overlook them. The high tower greatly angers the Chinese Government and people, "as every one who understands the people will readily believe."

Mr. Blodget, in a recent letter, strongly urges the policy of pushing out into the interior, taking stations and out-stations in various places far removed from the mission centres, and thus forming new centres of light and influence, and refers to several missions, of different societies, as now adopting this policy more than heretofore. He thinks Mr. Gulick has taken a decidedly *good* step in going to Kalgan, where he had recently baptized a first convert. Mr. Blodget speaks of being overburdened with cares, and longing to be more at liberty for direct missionary work, both in city and country. He therefore strongly desires the speedy coming of the expected printer, Mr. Hunt.

Sandwich Islands. The letter from Dr. Gulick, respecting the native ministry at the Islands, will be found very encouraging. There is also a pleasant letter from Mr. Coan, page 46.

Zulus. Mr. Rood wrote from Amanzi tote, October 8th: "The Lord is pleased to grant us tokens of his favor in connection with our labors, though we have not had as striking manifestations of the work of his Spirit as last year. At our communion yesterday, five new members were admitted to the church, all of whom have long been acquainted with the truths of God's Word, and we trust they have an intelligent as well as experimental knowledge of what true Christianity is.

"Natal is now having a visit from an American clergyman, who is making a stir among the English population, and whose labors I trust will result in much good. It is the Rev. Mr. Taylor, of the Methodist Episcopal church; once, I believe, connected with the Baltimore Conference. Since then he has labored in San Francisco, and more recently has been traveling in different countries, and everywhere preaching the gospel. He has labored in Cape Town, Algoa Bay, Graham's Town, and many other places in the Cape Colony, and has traveled overland to Natal, preaching to white and black with much apparent result. Hundreds, I believe thousands, have received religious impressions from his preaching, which I hope will be permanent."

OTHER MISSIONS.

India. Certain gentlemen in India, missionaries and others, in a recent appeal for special prayer in behalf of that land, make the following statements respecting results of missionary effort there. "The precious seed has been sown broadcast over the land, and the direct results are, that upwards of 200,000 professing native Christians have been gathered out of heathenism, a native church has been established with upwards of 50,000 communicants, and between three and four thousand native agents are laboring along

with us for the enlightenment and evangelization of their fellow-countrymen. But there is another result, the value of which, in its bearing upon the future, when God shall be pleased to pour out his Spirit from on high, cannot be overestimated. Thousands on thousands there are who know the truth, who are convinced that Christianity is true, who have no faith in their idols, nor in the traditions of their ancestors, but who are afraid or ashamed to acknowledge openly their convictions. Millions there are, in this heathen land, who have heard the sweet story of redeeming love, into whose hearts the seeds of Divine truth have fallen. Let the blessed showers of the Spirit descend upon this precious seed, lying at present dormant in the soil, and then, indeed, the wilderness will be turned into a fruitful field, and the fruitful field be counted for a forest."

South Seas.—Samoa. Rev. S. J. Whitmee, of the London Missionary Society, reporting "May Meetings" at Samoa, says, (July, 1866) :—

"The May Meetings in my district have been very successful this year. We have had good attendance at them all, and good contributions; the results being as follows:—

Leulomoega	£32 6 0
Manono	12 16 10
Falelatai	25 5 8
Lefaga	25 0 5
Total	£95 8 11

"Last year we had from the whole district £81; so our increase this year is £14 8s. 11d.

"I don't feel ashamed to place this contribution against the gifts of our richest churches at home. Nay, I may go beyond the negative, and say positively, I feel proud to place the gifts of our poor Samoans in contrast with the meagre offerings of many at home. You will remember that, in addition to this free-will offering to the London Missionary Society, each village supports its native pastor. The contributions in money made by our people, to assist in extending the Redeemer's kingdom, is one result of missionary labor

which we can point to, and from which we can take encouragement; but we are by no means confined to this. You will see from the minutes of our last meeting, that we hope to send eight more Samoan teachers to extend the newly-opened mission to the north north-west; and I believe that, when the time comes for choosing these men, we shall have at least three times that number of candidates to choose the eight from. This is another result of missionary labor; and, as a mission, we cannot help rejoicing to think of Samoa, not merely as a mission field, but as the parent of many other missions; viz., the Loyalty Islands, the New Hebrides, Savage Island, Tokelau, and now the 'Ellice' and 'Marshall' groups."

Moravian Missions. The December number of the *Periodical Accounts* presents the following summary of statistics of the missions of the United Brethren:—

MISSIONS.	Sessions.	Missionary Agents.	Native Assistants and Overseers.	Occasionally holding Religious Meeting.	Scripture Readers.	Communicants.
Greenland	6	24	54			923
Labrador	5	34				328
North America	4	6				75
St. Thomas and St. Jan .	5	9	52	1	1,288	
St. Croix	3	8	80	1	1,685	
Jamaica	14	34	231	19	11	4,460
Antigua	8	23	173	4	2,988	
St. Kitts	4	10	70	7	1,168	
Barbados	4	8	65	10		982
Tobago	2	5	42	4	4	
Mosquito Coast	6	13	8	4		130
Surinam	12	68				8,765
South Africa	12	61				2,120
Australia	2	10				4
Tibet (Mongolia)	2	8				
	89	321	809	50	15	20,808

Schools. In the West Indies, Mosquito Coast, Surinam, and South Africa, there are 171 Day Schools, with 14,869 scholars, and 91 Sunday Schools, with 12,122 scholars.

Labrador. The "Harmony," the missionary vessel of the United Brethren, "has completed the ninety-seventh of the consecutive voyages performed by the Society's vessels," in the service of the mis-

sion cause in Labrador. Her passages from place to place were "speedy and prosperous," and reports from the mission stations are on the whole gratifying. The winter of 1865-6 was mild, the people found comparatively abundant supplies of food, there was no general distress and no prevalent epidemic disease,—as has often been the case of late. Religious services were well attended, and schools have presented cheering proofs of their usefulness.

Greenland. From Greenland, also, reports from the different stations of the same Society are encouraging in their general tone. Mild weather prevailed during the winter, hunting and fishing operations could be successfully prosecuted, the people had an ample supply

of the necessities of life, and outward prosperity seemed to have a decidedly beneficial influence upon their general conduct and their interest in religious services and schools.

DEATHS.

At Aintab, Turkey, November 18, 1866, of consumption, Mrs. Augusta S. Adams, wife of Rev. Lucien H. Adams, of the Central Turkey mission. Mrs. Adams left this country with her husband, to engage in the missionary work, in March, 1865, and has been thus early taken to her rest above.

At Orange, N. J., November 29, 1866, of typhoid fever, Sarah C. Baldwin, daughter of Rev. C. C. Baldwin, of the Fuh-chau mission, China, aged 11 years and 8 days.

DONATIONS RECEIVED IN DECEMBER.

MAINE.		
Cumberland co. Aux. Soc.	H. Packard, Tr.	
North Yarmouth, Cong. ch. and so.	30 00	
Portland, "Thank offering,"	50 00	
Pownal, Cong. ch. and so.	26 20	
Saccarappa, Cong. ch. and so.	20 00—126 20	
Kennebunk Conf. of Churches.		
Gardiner, Cong. ch. and so. add'l,	18 29	
Lincoln county.		
J. L.	15 00	
North Edgecomb, Cong. ch. and so.	22 31	
Waldoboro, 1st Cong. ch. and so.		
ann. coll. (of wh. from Ladies' Asso. 21.50, H. H. Lovell, 10, S. M. Morse, 5, R. C. Webb and wife, 2, Geo. Allen, 2, coll. 16.40;)	56 90	
Washington, Calvin Starrett,	7 30—101 51	
Oxford county.		
Andover, Cong. ch. and so.	26 00	
Penobscot co. Aux. Soc.	E. F. Duran, Tr.	
Bangor, 1st Cong. ch. and so.	31 26	
Brewer Village, Cong. ch. and so.	25 72—56 98	
Somerset county.		
Madison, T. H. Spaulding,	6 00	
Norridgewock, Cong. ch. and so.	65 00—71 00	
Waldo county.		
Camden, Cong. ch. and so.	34 15	
Searsport, Cong. ch. and so. m. e.	6 25—40 40	
Washington county.		
East Machias, Cong. ch. and so. m. e.	15 00	
Eastport, Central Cong. ch. and so.		
m. e.	30 00—45 00	
York Conf. of Churches.	Rev. G. W. Cressey, Tr.	
Saco, Mr. and Mrs. Philip Eastman,	20 00	
	505 38	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Churches.	Geo.	
Kingsbury, Tr.		
Nelson, Cong. ch. and so.	14 00	
Westmoreland, Ev. Cong. ch. and so.	20 00—34 00	
Grafton county, Aux. Soc.		
Bristol, S. Cavis,	9 00	
Campion, Female For. Miss. Asso.,	27 50	
Wentworth, Cong. ch. and so. add'l,	2 00—38 50	
Hillsboro co. Conf. of Churches, Geo.		
Swain, Tr.		
Bennington, Hannah S. Parker,	3 00	
South Merrimack, Rev. D. Sawyer,	2 00	
Wilton, Individuals, by Rev. D. E.		
Adams,	14 00—19 00	
Merrimack co. Aux. Soc.	Geo. Hutchins, Tr.	
Contoocookville, Maria G. Barnard's		
Christmas gift,	30 00	
Dunbarton, Cong. ch. and so.	54 00	
Fisherville, A. Harris, 10; John A.		
Holmes, 2;	12 00	
New London, Mrs. L. M. Trussell,	5 00—101 00	
Rockingham Conf. of Churches.		
Candia, Cong. ch. and so.	35 62	
Chester, Cong. ch. and so. to const.		
Wm. CRAWFORD, H. M.	137 00	
Derry, 1st Church and Society, with		
prev. dons. to const. C. C. PARKER,		
H. M.	70 00	
Hampstead, Cong. ch. and so. m. e.	21 00	
Northampton, Cong. ch. and so.	21 58—275 20	
Strafford Conf. of Churches.	E. J. Kane,	
Tr.		
Dover, Belknap Cong. ch. and so.	11 00	
Gilmanton Centre, Cong. ch. and so.		
m. c. for 1866,	35 75	
Great Falls, 1st Cong. ch. and so.	33 50	
Sandwich, South Cong. ch. and so.		
33, North Cong. ch. and so. 17;	50 00—130 25	
Sullivan co. Aux. Soc.	N. W. Goddard, Tr.	
Claremont, D. M. Ide,	10 00	
	607 96	
<i>Legacies.</i> — Orford, Rev. Daniel Campbell, (in part), by G. W. Campbell and S. Willard, Ex'trs,	1,600 00	
	2,207 96	
VERMONT.		
Addison co. Aux. Soc.	A. Wilcox, Tr.	
Middlebury, Cong. ch. and so. coll.		
121.86, m. e. 29.39, less express,		
40c;		
Chittenden co. Aux. Soc.	E. A. Fuller, Tr.	
Burlington, Job Lyman,	10 00	
Jericho Centre, A friend,	10 00	
Underhill, 1st Cong. ch. and so.		
32.50; A friend, 1;	33 50—53 50	
Franklin co. Aux. Soc.	G. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	40 00	
Swanton Centre, Mrs. Amos Skeels,	10 00—60 00	
Orange county.		
Post Mills, John Pratt,	11 00	
Thetford, A friend,	1 00—12 00	
Orleans co. Aux. Soc.	Rev. A. R. Gray, Tr.	
Barton, Mrs. M. B. Pierce,	10 00	

Rutland co. Aux. Soc. J. Barrett, Tr. Castleton, Cong. ch. and so. m. c. for 1866, 71, less c't, 1.50; Washington co. Aux. Soc. G. W. Scott, Tr. Northfield, Cong. ch. and so. Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs. Acutevnyville, Cong. ch. and so. Newton Gage,

Bennington Centre, 1st Cong. ch. and so. coll., add'l, 6, m. c. 25.28;

MASSACHUSETTS.

Barnstable county.
East Falmouth, Cong. ch. and so.

Berkshire co. Aux. Soc.
New Marlboro, 1st Cong. ch. and so.

Pittsfield, South cong. ch. and so. to const. HARRIET D. STRONG, H. M.

Stockbridge, Mrs. Henry A. De Forest,
Boston and vicinity.

Boston, (of wh. from C. S. T. 10;
James P. Rice, 2;) 1,441.29

Chester, — Winn. Cong. ch. and so. m. c. 29.76; Broadway, Cong. ch. and so. m. c. 24.68; A friend, 20;

Brookfield Asso. William Hyde, Tr. Brookfield, Cong. ch. and so.

Dana, Cong. ch. and so.

Hardwick, Cong. ch. and so. to const. AUGUSTA L. TUFTS, H. M.

Sturbridge, Cong. ch. and so.

Ware, East Cong. ch. and so.

add'l, Mrs. McClinton, Warren, Cong. ch. and so. add'l.

Less for printing,
Essex co. North Aux. Soc. Wm. Thurston, Tr.

Newburyport, North Cong. ch. and so.

Rowley, Cong. ch. and so.

Essex county.
Lawrence, A friend,
Nahant, Cong. ch. and so.

Essex co. South Aux. Soc. C. M. Richardson, Tr.

Lynn, 1st Cong. ch. and so. m. c.
Lynnfield Centre, Cong. ch. and so. m. c.

Salem, Tabernacle Cong. ch. and so. m. c.

Wenham, Cong. ch. and so. m. c.

West Boxford, Cong. ch. and so. m. c.

Franklin co. Aux. Soc. L. Merriman, Tr.

Ashfield, 2d Cong. ch. and so.

Charlemont, 1st Cong. ch. and so. 13.16; SIMEON COTTENDEN, to const. himself, H. M. 100;

Conway, Cong. ch. and so. Gents Asso. 111.50; Ladies' Asso. 66.29;

East Charlemont, Cong. ch. and so.

Gill, Cong. ch. and so.

Greenfield, 2d Cong. ch. and so. m. c.

Northfield, Orthodox Cong. ch. and so.

Sunderland, Cong. ch. and so.

Wendell, Cong. ch. and so.

Hampden co. Aux. Soc. J. C. Bridgman, Tr.

Monson, Cong. ch. and so. m. c.

Hampshire co. Aux. Soc. S. E. Bridgman, Tr.

East Hampton, Payson Cong. ch.

and so. ann. coll. 433.24, one half

of m. c. coll's. 129.51, less express

and c't, 1;

Granby, Cong. ch. and so. coll.

126.50, m. c. 21.19, to const. F.

TAYLOR, H. M. 147.71

Hadley, 1st Cong. ch. and so.

Donations.

69.50	105.28; Russell Cong. ch. and so. m. c. 55.07;	160.35
12.62	Northampton, 1st Cong. ch. and so. m. c. 274.28; Edwards Cong. ch. and so. m. c. 28.53; friends, 6.54;	309.35
5.00	North Hadley, 2d Cong. ch. and so.	30.00
354.47	Prescott, Cong. ch. and so.	12.55
30.28	South Hadley, 1st Cong. ch. and so.	60.34
384.75	Worthington, Cong. ch. and so.	89.41—1,371.46
10.50	Middlesex county.	
15.87	Auburndale, Cong. ch. and so. annual coll. 2,042.45, m. e. 170.02;	2,212.47
166.00	Cambridgeport, Prospect st. Cong. ch. and so. hal. 16; Stearns Chapel, m. e. 7.20;	23.20
10.00—191.87	Framingham Centre, friends, for a pupil in Miss Proctor's sch., Aintab,	
1,441.29	Holliston, Cong. ch. and so. ann. coll. (in part,) to const. TIMOTHY DANIELS, H. M.	60.00
74.44—1,515.73	Lowell, 1st Cong. ch. and so. add'l. 41.45	100.00
197.00	Malden, Trin. Cong. ch. and so. m. c.	21.50
31.75	Natick, 1st Cong. ch. and so. m. e.	17.32
127.25	North Chelmsford, A friend,	5.00
206.60	Somerville, Broadway Cong. ch. and so. m. c. to const. B. W. ELDRIDGE, H. M.	100.00
5.00	Stoneham, Cong. ch. and so. m. e. 7 mos.	16.80—2,697.74
2.00	Middlesex Union.	
599.60	Pepperell, Cong. ch. and so.	23.00
69.60—500.00	Norfolk county.	
85.82	Canton, Ev. Cong. ch. and so.	20.00
60.00—145.82	Medway, 1st Cong. ch. and so. m. e.	8.13
25.00	Roxbury, Vine st. Cong. ch. and so. m. c. 32; Eliot Cong. ch. and so. m. e. 16.72; avails of tidy, sold, 1;	49.72
28.00—53.00	West Roxbury, South Ev. ch. and so. add'l, 20, m. c. 32.59;	52.59
10.20	Wrentham, Original Cong. ch. and so. m. c.	5.53—135.97
10.20	Palestine Miss. Soc. E. ALDEN, Tr.	
12.22	Braintree, South Cong. ch. and so. m. c.	6.21
18.18	SANDERSON, Tr.	
3.50	Worcester co. North Aux. Soc. G.	
7.60—65.64	TEMPLETON, Trin. Cong. ch. and so. Gents, 31.25, Ladies, 67.30, m. e. 17.22;	115.77
40.80	Westminster, Cong. ch. and so.	25.00—140.77
26.26	Worcester co. Central Aux. Soc. E. H. SANDFORD, Tr.	
18.18	Berlin, Cong. ch. and so. m. e. 28.43, less c't, 25.;	23.18
3.50	OXFORD, Cong. ch. and so. Gents and Ladies, 169.42, m. e. 75.02, to const. Rev. S. J. AUSTIN and E. S. PEASE, H. M.	
113.16	Worcester, 1st Cong. ch. and so. (of wh. from Gents Asso. 247, m. e. 68.91,) 315.91; Union Cong. ch. and so. m. c. 145.90; Central Cong. ch. and so. Ladies Asso. add'l. 19.25;	481.06—753.68
177.70	Worcester co. South Aux. Soc. W. C. CAPRON, Tr.	
12.50	MILBURY, 1st Cong. ch. and so.	107.10
10.90	Upton, Cong. ch. and so. m. e.	5.00—112.10
15.00	Nantucket, 1st Cong. ch. and so. m. e.	8,110.63
561.75	LEGACIES.—Northampton, Edward B. BARRETT, by Benj. Barrett, Esq., 1,000.00	8,115.63
126.50, m. c. 21.19, to const. F.	Worcester, Samuel Taylor, 250, less tax 15;	235.00—1,225.00
Hadley, 1st Cong. ch. and so.		9,350.63

RHODE ISLAND.

Newport, William Guild,

Providence, High st. Cong. ch. and

1.61

Donations.

[February,

so. m. c. 96.26; Mrs. Benjamin Hoppin, 9;	95.26—96.87	New Haven, West Conso. E. B. Bowditch, Tr.
CONNECTICUT.		
Fairfield co. East Aux. Soc. Charles Marvin, Tr.		Mt. Carmel, Cong. ch. and so. 62.00
Monroe, Cong. ch. and so. 25.00		Orange, Cong. ch. and so. to const. 50.00
Newtown, Cong. ch. and so. 23.00		Rev. H. T. STAATS, H. M. 44.00
Strafford, G. Loomis, 5.00—53.00		Southbury, Cong. ch. and so. 183.03—329.03
Fairfield co. West Aux. Soc.		Waterbury, 1st Cong. ch. and so. ann. coll. 166, m. c. 17.03; 183.03—329.03
Easton, Cong. ch. and so. 60.00		New London and vic. and Norwich and vic. 66.32
New Canaan, L. B. Whitlock, 1.00		Charles Butler and L. A. Hyde, Trs.
Norwalk, 1st Cong. ch. and so. (of wh. from E. C. Biessell 20.) to const. Rev. T. S. CHILDS, D. D., and WILLIAM MARTIN, H. M. 188.70		Lebanon, 1st Cong. ch. and so. ann. coll. 226.05; 1st Cong. ch. and so. m. c. 93.64; 329.69
Ridgefield, 1st Cong. ch. and so. m. c. 238.04		Norwich, 1st Cong. ch. and so. m. e. 8.67
Westport, Cong. ch. and so. of Greens Farms, 168.50, m. c. 3.32; 172.17—659.91		Stonington, 2d Cong. ch. and so. m. c. 27.86—435.04
Hartford co. Aux. Soc. E. W. Parsons, Agent.		Tolland co. Aux. Soc. S. D. W. Harris, Tr. 11.00
Bristol, Cong. ch. and so., Ladies' Assn., 51.60		Bolton, Cong. ch. and so. 18.65
Burlington, Cong. ch. and so. 30.00		Columbia, Cong. ch. and so., Gents 36.25, Ladies 49.84, with other dona's to const. Mrs. C. M.
Collinsville, Cong. ch. and so. 25.00		AVERY, H. M. 86.09—97.09
Farm's Village, O. C. Buell, 10.00		Windham co. Aux. Soc. Rev. S. G. Willard, Tr. 23.00
Glastenbury, Cong. ch. and so. Miss. ASSO. 116.22, less c'tf. 50c., to const. PRUDA Goodearl, H. M. 715.72		Ashford, Cong. ch. and so. 12.16
Hartford, Asylum Hill Cong. ch. and so. m. c. 15.15		West Killingly, Cong. ch. and so. Gents Assn. 226.50, Ladies' Assn. 88.88, m. c. 28.26; 343.59
Plymouth, Cong. ch. and so. 128.16		Willimantic, Cong. ch. and so. ann. coll. 92, m. c. 21.13; 113.13—47.37
South Windsor, 2d Cong. ch. and so. 23.30, less c'tf. 1.; 22.90		5,207.79
Windsor, Cong. ch. and so. 68.46		
Windsor Locks, Cong. ch. and so. to const. Rev. P. M. BARTLETT, H. M. 104.50—1,160.89		
Hartford co. South Conso. H. S. Ward, Tr. 5.00		
Southington, Cong. ch. and so., add'l. 170.00		
Litchfield co. Aux. Soc. G. C. Woodruff, Tr. Eliwhort, Cong. ch. and so., add'l., 9.00		
Kent, Cong. ch. and so. 58.00		
Litchfield, Cong. ch. and so., add'l., 2.00		
Milton, Cong. ch. and so. 11.85		
Thomaston, Cong. ch. and so. ann. coll., with other dona's to const. WILLIAM VIENEL and Mrs. ELIZABETH GILBERT, H. M. 170.00		
Warren, Cong. ch. and so. 33.00		
West Windham, Cong. ch. and so. 69.70		
Woodbury, 1st Cong. ch. and so. to const. PHIL M. TROWBRIDGE, H. M. M. 161.54; North Cong. ch. and so. 24.43; 175.97		
Less c'tf., Middlesex Assn. John Marvin, Tr. 523.52		
Chester, Cong. ch. and so. coll. 71.40, m. c. 72.85, to const. Mrs. SARAH J. ALEXANDER, H. M. Deep River, Cong. ch. and so. Gents and Ladies' Assn. 32.45, m. c. 90.55, to const. Mrs. J. E. SHAILEN, H. M. 2.50—521.02		
East Haddam, 1st Cong. ch. and so. Essex, Cong. ch. and so. Middle Haddam, 1st Cong. ch. and so. 144.25		
123.00		
45.13		
35.00		
500—352.08		
New Haven City. F. T. Jarman, Agent. Chapel st. Cong. ch. and so. to const. N. B. IVES, G. F. WARNER, H. A. WARNER, and ELIJU ATWATER, H. M. 414.14; Centre Cong. ch. and so. 151; 3d Cong. ch. and so. m. c. 40.88; Davenport Cong. ch. and so. m. c. 7.01; North Cong. ch. and so. m. c. 3.67; Henry Champion, to const. Mrs. S. E. CHAMPION, H. M. 100; Mary B. Starr, 10; 725.65		
N. H. co. East Aux. Soc. F. T. Jarman, Agent. Branford, Mrs. Sally Gillett, 10.00		
Clinton, Cong. ch. and so. m. c. 118.75		
East Haven, Ladies' Miss. Assn. 64.98		
Madison, Cong. ch. and so. (of wh. from Ladies' Miss. Soc. 46.) to const. Mrs. E. T. GALLUP, H. M. Meriden, Centre Cong. ch. and so. North Madison, Cong. ch. and so. 126.44		
40.00		
42.24—392.41		
Albany, C. P. Williams, 8.00		
Alibion, Pres. ch. 92; C. Farwell, 10; 102.00		
Augusta, Pres. ch. 62.21		
Aurora, Pres. ch. to const. Mrs. HAROLD L. HIMROD, H. M. 100.00		
Avon Springs, O. Comstock, 50.00		
Batavia, Harriet L. Tracy, 4.00		
Bellport Cong. ch. and so. 5.00		
Boonville, Pres. ch. 100.00		
Brighton, Cong. ch. and so., bal. 50		
Brownville, Pres. ch. and so. 11.35		
Brunswick, 1st Pres. ch. and so. 30.00		
Castile, Cong. ch. and so. 27.00		
Clarkson, 1st Cong. ch. and so. 23.16		
Clayville, Pres. ch. 53.63		
Danville, Isaac V. D. Reeve, 10.00		
Dexter, Pres. ch. and so. 13.00		
Durham, Female Cent. Society, 15; Horace Strong, 1; Elbridge, 1st Cong. ch. and so. m. c. 9.41, less exc. 10c.; 16.00		
Forestburgh, Cong. ch. and so. 2.67		
Goshen, J. Ward, 50.00		
Hancock, Cong. ch. and so. 20.00		
Hornellsville, Pres. ch. 44; Mrs. C.		

D. Robinson, 10; Rev. Milton Waldo, 20;	74 00	Poplar st. Pres. ch. 20; 3d Pres. ch. m. c. 19.61;	71 91
Islip, Miss M. Brewster,	4 00	Kirkerville, 1st Pres. ch.	3 95
Ithaca, Josiah B. Williams, with prov. done to const. HENRY S. WILLIAMS, H. M. 50; Rev. Wm. Werner, D. D. 20; Wm. P. Luce, 12;	82 00	Marietta, Pres. ch. m. c.	6 90
King's Ferry, Mrs. A. E. White,	10 00	South Fork, Pres. ch.	11 00
Lewiston, Pres. ch.	20 00	Walnut Hills, Lane Seminary ch. m. c.	8 60—112 36
Lima, Pres. ch.	82 18	Ashtabula, Cong. ch. and so. (inc. prem. on coupons, 2.01.)	14 26
Ludlowville, A friend,	10 00	Canal Dover, church and society, by Rev. C. J. Hunter,	9 00
Manchester, Pres. ch. m. c. for 1866,	17 00	Greenwich Station, A. M. M.	1 00
Milton, A friend,	3 00	Hartford, Pres. ch. m. c.	5 00
Newbury, Elias Fish,	5 00	Hudson, Cong. ch. and so. 72.25;	
Niagara Falls, Pres. ch.	67 65	Western Reserve College Church, 47.50;	119 75
Oxford, 1st Cong. ch. and so. (less exchange),	65 14	Ironton, Welsh Cong. ch. and so.	15 75
Plattsburgh, 1st Pres. ch.	65 54	Logan, Mrs. E. T. Rochester,	1 00
Prattsburgh, Pres. ch.	23 35	Marietta, 1st Cong. ch. and so.	100 00
Rochester, 1st Pres. ch. 188.67; Brick Pres. ch. 164.90;	353 57	Maumee City, 1st Pres. ch.	10 00
Southold, Pres. ch.	16 00	Mesopotamia, Pres. and Cong. ch. and soc. (of wh. from Rev. W. F. Millikan, 10, E. Lyman, 10, Mrs. C. Galpin, 10;) with prov. done to const. ANSEL CLARK, H. M.	60 00
South Wales, Gideon Barker,	10 00	Sherfield, K. K. Kinney,	22 90
Troy, 1st Pres. ch.	300 00	Toledo, Mary E. Horton, 10; Harry Chase, 2;	12 00
Victor, Pres. ch.	23 23	Willoughby, Leicester Lloyd, for Syria, Windham, Cong. ch. and so. m. c. add'l,	10 00
Watertown, Miss P. F. Hubbard,	10 00	15 00—395 06	
Westfield, J. H. Hall,	4 00—1,943 59		
Legacies.—Augusta, John Lewis, (125, less tax and exc. 8.10.)	116 90		508 02
		Legacies.—Chillicothe, Elizabeth Tuttle, by J. H. Roads, Ex'r,	25 00
			533 02
NEW JERSEY.	4,358 52		
Hoboken, 1st Pres. ch.	53 00	INDIANA.	
Madison, 1st Pres. ch.	30 15	Crawfordsville, 2d Pres. ch., in part,	80 00
Newark, Central Pres. ch. 100; South Park, Pres. ch. m. c. 51.60; C. S. Haines, 40;	191 60	Indianapolis, 4th Pres. ch.	64 06
Plainfield, A. friend,	1 00	Mishawaka, Pres. ch.	3 75
Princeton, Prof. A. Guyot,	20 00	Southport, Pres. ch.	4 00—151 81
Rockaway, Mrs. C. Beach,	2 50		
Succasunna, Pres. ch. Miss. Soc. m. c.	22 60	ILLINOIS.	
Vineland, 1st Pres. ch.	18 00—338 75	Albion, Mehitable Phillips,	10 00
		Augusta, Pres. ch. m. c.	13 00
		Beardstown, Cong. ch., Mrs. H. W. Hitchcock, deceased,	102 65
		Chicago, 3d Pres. ch., in part, 327; New England Cong. ch. and so. m. c., add'l, 10.68;	347 68
		Cottonwood Grove, Bethel Pres. (N. S.) church, m. c. 5 mos., by Rev. W. H. Bird,	20 00
		Crystal Lake, S. S. Gates, to const. SUMNER E. GATES, H. M.	100 00
		Freeport, D. A. Knowlton, Jr.	50 00
		Kendall, Ausable Grove 1st Pres. ch.	30 00
		Norris, Mrs. A. McCutchen,	5 00
		Paxton, Cong. ch. and so. m. c.	21 40
		Rockford, Teachers and Pupils of Female Seminary,	100 00
		Rushville, Pres. ch. m. c.	24 48
		Shipman, Pres. ch.	10 00
		Tonica, J. C. Heywood,	5 00
		Waukegan, Pres. ch. m. c.	3 48—861 69
		MICHIGAN.	
		Albion, Pres. ch.	12 25
		Allegan, Pres. ch.	50 00
		Clinton, Cong. ch. and so.	30 75
		Detroit, 1st Pres. ch. to const. D. O. FARREND, H. M.	216 88
		Fenton, 1st Pres. ch. and so.	13 85
		Lansing, 1st Pres. ch. to const. JOSEPH MILLS, H. M. 100; 1st Cong. ch. and so. ann. coll. 20;	120 00
		Kalamazoo, P. L. H.	4 00
		Muir, Pres. ch.	8 00
		Pewamo, Pres. ch.	2 00
		Rochester, 1st Cong. ch. and so. of Avon, add'l,	1 00
		Saline, Pres. ch. 30, less exc. 15e.;	29 85—488 58
		MINNESOTA.	
		Chain Lake Centre, Cong. ch. and so.	5 60
		Minneapolis, Plymouth Cong. ch. and so. m. c.	37 80
		Owatonna, Cong. ch. and so. m. c.	2 30—45 70
		IAWA.	
		Burlington, Cong. ch. and so.	30 60
		DeWitt, Cong. ch. and so.	10 00

East Lafayette, Cong. ch. and so.	2 35	Micronesia, 40; New York, Mercer st. Mission Chapel, 10.50; Salt Point, Pres. s. s. 2.60; Smyrna, Cong. s. s. mis'y soc. 27.24;
Franklin, Cong. ch. and so.	5 30	PENNSYLVANIA.—Athens, Dutch Ref'd ch. s. for schs. in Turkey, 201; Hartsville, Neshaminy Pres. ch. s. s. 4.75;
Lyons, Pres. ch. m. e.	1 00	Ohio.—Canton, Pres. s. s. 22.23; Cleveland, Mrs. Elizabeth E. Taylor, for schs. of Rev. W. Eddy, Sidon, Syria, 100; Maumee City, 1st. Pres. s. s. 10; Monroeville, Pres. s. s. for a pupil at Ahmednugur, 5.50; Oberlin, Theresa R. Allen, for sch. under care Rev. J. K. Greene, at Demirdesh, Turkey, 5; Piqua, 2d Pres. s. s. infant class, 2; Portsmouth, Mrs. F. Martin's Infant class, for Gaboon, 3; Reynoldsburg, Pres. s. s. 3.80; Springfield, Cong. s. s. (68.18, less 25.28, prev. ack'd), for a catechist in Madura, 42.90; Windham, Cong. ch. and so. 5;
Marion, Cong. ch. and so., add'l,	1 00	KANSAS.—Bloomington, 2d Pres. s. s. with prev. dona., to const. THOMAS CARTER, H. M. 50; New Albany, 2d Pres. s. s. "Society of Miss' Helpers" (colls. for 1866) 56.50;
Sherill's Mound, Cong. ch. and so. (of which from a lady, thank offering for restored health, 5.)	18.80	ILLINOIS.—Rushville, 1st Pres. s. s. (of wh. for sch. in Madura, 25), 67.71; Woodburn, Cong. s. s. 5;
Wyoming, 1st Pres. ch. m. e. 10.50, less c't, 60c.;	10.00—74.05	MISSOURI.—Emporia, Cong. ch. and so. m. e.
		OREGON.—Salem, 1st Cong. ch. and so.
		CANADA.—Eaton, Thomas S. Morey, 10.00
Beloit, 2d Cong. ch. and so. m. e. 30;	40.00	Fingal, Eleanor D. Johnston, 26.00
Coll. Miss. Soc. 10;		Hamilton, "Aim. Missionary," for Miss Proctor's Fem. Sem., Ainslab, 20.75
Caledonia, Cong. ch. and so.	10.00	Montreal, America Pres. ch. (of wh. from m. e. 5.82,) 33.10; F. D. Brown, 33; James Court, 26.40; James Halliday, 26.40; H. Seymour, 13.20; G. W. Reed, 13.20; Alex. Maloy, 13.20; M. Babcock, 5.28; C. A. Stark, 6.75; John S. Warnock, 6.75; Wm. Robertson, 2.64;
Jamestown, Mrs. Benj. Kilbourne,	100.00	Paris, N. Hamilton, 20.00—257.27
Oak Creek, Cong. ch. and so. m. e.	1.50	
Sweetwater, Mrs. E. Goodhue,	50—152.00	
		NEBRASKA TERRITORY.—Nebraska City, A friend, (Christmas gift,) 4 00
		OREGON.—Salem, 1st Cong. ch. and so.
		CANADA.—Eaton, Thomas S. Morey, 10.00
		Fingal, Eleanor D. Johnston, 26.00
		Hamilton, "Aim. Missionary," for Miss Proctor's Fem. Sem., Ainslab, 20.75
Dakota Territory, Lake Traverse, Sabathani, by Rev. S. R. Riggs, 2 25		Montreal, America Pres. ch. (of wh. from m. e. 5.82,) 33.10; F. D. Brown, 33; James Court, 26.40; James Halliday, 26.40; H. Seymour, 13.20; G. W. Reed, 13.20; Alex. Maloy, 13.20; M. Babcock, 5.28; C. A. Stark, 6.75; John S. Warnock, 6.75; Wm. Robertson, 2.64;
Petria, Oroomiah, Mrs. E. W. Labaree, 50.00—62.25		Paris, N. Hamilton, 20.00—257.27
		MISSION LANDS AND MISSIONARY STATIONS.
Dakota Territory, Lake Traverse, Sabathani, by Rev. S. R. Riggs, 2 25		
Petria, Oroomiah, Mrs. E. W. Labaree, 50.00—62.25		
		MISSION SCHOOL ENTERPRISE.
MAINE.—Brewer, 1st Cong. s. s. 10.38; Litchfield Corner, Cong. s. s. 5; Pownal, Cong. s. s. 4; Wadsworth, 1st Cong. s. s. 10; Winslow and No. Vassalboro, Cong. s. s. 6.75;		
NEW HAMPSHIRE.—Arworth, Cong. s. s. 6; Candia, Cong. s. s. 33.82; Newport, Cong. s. s. 12.50;		
VERMONT.—Ascutneyville, Cong. s. s. 5; Berlin, Cong. s. s. for a sch. of Rev. A. Hazen, Ahmednugur, 16; Georgia, Cong. s. s. 5; Hardwick, Cong. s. s. 30; Waterbury, Cong. s. s. 18.75; Windsor, 1st Cong. s. s. with prev. dona. to const. SAMUEL N. STONE, H. M. 58.20;		
MASSACHUSETTS.—Boston, Park st. Cong. s. s. for sch. in Madura, 6.11; Essex, 1st Cong. s. s. 21.33; Franklin, 1st Cong. s. s. 37.90; Hadley, 1st Cong. ch. and so. for ed. of a Nestorian girl, in Miss Rice's sch. Oroomiah, 20; Holyoke, 2d Cong. s. s. for Madura, 15; Longmeadow, 1st Cong. s. s. for sch. of Rev. H. J. Bruce, Maharatna Mission, 20; Roxbury, Eliot Cong. s. s. for sch. of Rev. T. B. Penfield, Madura, 36.90; Shirley, Ortho. Cong. s. s. 5; South Danvers, 1st Cong. s. s. 25; Weymouth and Braintree, Union s. s. (of wh. for sch. in Turkey, 2.82, do. in Madura, 7.10) 10.27;		
RHODE ISLAND.—Providence, Charles st. Cong. s. s. 50; Juv. Mission Circle, 19;		
CONNECTICUT.—Columbia, Cong. s. s. 15.81; Harwinton, Cong. s. s. 18.50; Morris, Cong. s. s. 23.70; New Haven, Chapel st. Cong. s. s. 20; Scotland, Cong. s. s. 8.40; South Windsor, Cong. s. s. 22.91; Stonington, 1st Cong. ch. s. s. for a sch. in Madura, 30; Wellington, Cong. s. s. 11; Woodbury, North Cong. s. s. 10;		
NEW YORK.—Lima, Pres. s. s. for schs. in		
		Amount received in December, 229.53
		Previously acknowledged, 27,761.44
		[P] Total, to January 1st, 1867, \$27,990.96

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